CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JUNE 27, 1835. NO. 724.—VOL. XIV.—NO. 46.

RELIGIOUS MISCELLANY.

RELIGIOUS DIFFERENCES.

Extract from a paper entitled "Humble Requests both to Conformists and Dissenters, touching their Temper and Behaviour towards each other;" written (after the passing of an Act of Parliament in 1685, exempting Dissenting Protestants from certain penalties) by John Howe.

Let us not wonder that we differ. Unto this we are too apt, i. e. to think it strange, (especially upon some arguing of the difference) that *such* a man should conform or such a one not conform. There is some fault in this, but which proceeds from more faulty causes. Pride, too often, and an opinion that we understand so well, that a wrong is done us if our judgment be not made a standard and measure to another man's. And again, ignorance of human nature, or inconsiderateness rather, how mysterious it is, and how little can be known of it; how secret and latent little springs there are that move this engine to our own mind, this way, or that; and what bar, (which perhaps he discerns not himself,) may obstruct and shut up towards us another man's. Have we not frequent instances in other common cases, how difficult it is to speak to another man's understanding? Speech is too penurious, not expressive enough. Frequently between men of sense, much more time is taken up in explaining each other's notions, than in proving or disproving them. Nature and our present state, have, in some respects, left us open to God only, and made us inaccessable to one another. Why then should it be strange to me, that I cannot convey my thought into another's mind? 'Tis unchristian to censure, as before, and say, 'Such a one has not my conscience, therefore he has no conscience at all;' and it is also unreasonable and rude to say, 'Such a one sees not with my eyes, therefore, he is stark blind.' Besides, the real obscurity of the matter is not enough considered. I am very confident an impartial and competent judge, upon the view of books later and more ancient, upon such subjects, would say, there are few metaphysical questions disputed with more subtlety, than the controversies about conformity and non-conformity. Blessed be God that things necessary to the salvation of souls, and that are of true necessity even to the peace and order of the Christian church, are in comparison so very plain.

Moreover there is, besides understanding and judgment, and diverse from that heavenly gift which in Scriptures is called grace, such a thing as gust and relish belonging to the mind of man, and I doubt not, to all men, if they observe themselves; and this is as unaccountable and as various as the relishes and disgusts of sense.—This they only wonder at, that either understand not themselves, or will consider no body but themselves. To bring it down to the present case. As to those parts of worship which are of most frequent use in our assemblies (whether conforming or non-conforming,) prayer, and preaching, and hearing God's word, our differences about them cannot but in part arise from the diversity of this principle, both on the one hand and the other. One sort do not savor prayer by a foreknown form; another that which hath more of surprise by a grateful variety of unexpected expressions. And it can neither be universally said, it is a better judgment or more grace, that determines men the one way or the other; but somewhat in the temper of their minds distinct from both, which I know not how better to express than by mental taste, the acts whereof (as the objects are suitable or unsuitable) are relishing or disrelishing, or liking or disliking: and this hath no more of mystery in it, than that there is such a thing belonging to our natures, as complacency or displacency in reference to the objects of the mind. And this, in the kind of it, is as common to men, as human nature, but as much diversified in individuals as men's other inclinations are, that are most fixed, and least apt to admit of change.—Now in the mentioned case, men cannot be universally determined either way, by their having better judgment; for no sober man can be so little modest, as not to acknowledge, that there are some of each sentiment, that are less judicious than some that are of the contrary sentiment in this thing. And to say that to be more determined this way or that, is the certain sign or effect of a greater measure of grace and sanctity, were a great violation both of modesty and charity. I have not met with any that have appeared to live in more entire communion with God, in higher admiration of him, in a pleasanter sense of his love or in a more joyful expectation of eternal life, than some who have been wont with great delight publicly to worship God in the use of our Common Prayer: and others I have known as highly excelling in the same respects, that could by no means relish it, but have always counted it insipid and nauseous. The like may be said of relishing or disrelishing sermons preached in a digested set of words, or with a more flowing freedom of speech. It were endless and odious to vie either better judgments, or more pious inclinations, that should universally determine men either the one way or the other in these matters.—And we are no more to wonder at these peculiarities in the temper of men's minds, than at their different tastes of ments and drinks; much less to fall out with them, that their minds and notions are too just formed as ours are; for we should remember, they no more differ from us, than we do from them; and if we think we have the clearer light, 'tis likely they also think they have clearer. And 'tis vain to say, who shall judge, for every man will at length judge of his own notions for himself, and cannot help it: for no man's judgment (or relish of things, which influences his judgment, though he know it not) is at the command of his will; and much less of another man's.

THOUGHTS ON PREACHING.

Ministers can rarely be hearers; never, in the full sense of the word, hearers of their own sermons. Hence, it may be presumed, a habit is formed of considering a pulpit composition as what is to be *preached*, rather than what is to be *heard*. And how seldom is a minister apprized of the comparative impression which his varying modes of address produce upon his audience! An accurate estimate indeed, can scarcely be obtained; but considerable advantage might be anticipated, especially to younger pastors, if some hearer of piety, candor and intelligence were *encouraged* to communicate freely to his minister the result of his own observations and feeling as a hearer, with such other information as his intercourse with the congregation may have incidentally afforded.

In every profession the force of early example and of early acquired habits has an important influence on the opinions and practice of the individuals in after life. The student of Theology regards with interest and veneration the preserved as well as living models of preaching which are held up for his imitation, and naturally casts his discourses in a somewhat similar mould. Yet, it is not improbable that the form and impress of such compositions may neither comport with the character of his own mind nor with the circumstances of the congregation over whom he may afterwards be called to preside.—His judgment however, being pre-occupied with the ideal excellence of an established mode of address, it is scarcely to be expected, unless by the exertions of some extrinsic aid, that he will ever discard his scientific formula, ever deviate materially from the plan which he originally adopted. In such a case how valuable might be suggestions of a judicious friend, untrammelled by educational predilections, if offered "in the meekness of wisdom."

As a layman, I have sometimes reflected on the undeniable fact, that among the most eminently useful ministers—those whose labors have more especially been rendered effectual to the great purpose of conversion—there have been many who were not distinguished by high attainments in systematic theology, and whose discourses were far removed from the general standard of pulpit excellence; but having entered the ministry under circumstances which precluded a very extensive range of theological reading, and seeing before them 'fields already white for the work, they have commenced their arduous duties under a deep impression of 'the power of the world to come;' of the short period of labor before them; of the multitudes perishing for lack of knowledge; and accompanied by a lively recollection of their own feelings and desires when *hearing* the word. Hence, there has been a solemnity; an ardor; a simplicity and directness of address: a glowing affection in exhibiting the Almighty and and compassionate Savior, and a pungency of application, which, under the Divine benediction, has roused and interested and affected, and saved their hearers.

Far be it from the writer to depreciate the advantages of an enlarged and well grounded acquaintance with theology. Many instructive examples, among the living as well as among those, who, though dead yet speak, might be adduced, of the happy concentration of high and accurate attainments in this divine science to the important object of pulpit instruction. These truly great men have still remembered that the excellency of the power was in God and not in them; consequently their addresses were characterized by a beautiful simplicity of plan and of diction, and a frequent reference to their entire dependence on the grace of the Holy Spirit, while bringing out of their abundant treasures 'things new and old.' It may, however, be worthy of inquiry; whether preachers of ordinary education and ability might not derive some useful lessons by reflecting on the efficacy of that simple, direct, pointed, and serious mode of address (not to the neglect of diligent preparation for the pulpit) which some, even with very inferior advantages in theology, have been enabled to attain.

In thus presuming to comment on a subject to which I feel myself very inadequate, I beg, in concluding this paper, to refer to the kind of preaching which has proved most interesting to my own mind.

Those sermons have most engaged my attention and affected my heart, which, instead of dividing and subdividing to a degree of minuteness that only allowed of a few bare words under each particular, have exhibited the general scope and spirit of the passage of scripture selected, illustrating, enforcing, and applying some grand doctrine or precept of the gospel, in a plain, direct, earnest, and affectionate manner. The most influential discourses, which it has been my privilege to hear, have been delivered by men recently recovered from a threatening illness or from some domestic calamity; or whose still precarious health warned them of the shortness of time and the approach of eternity. In these addresses there was a seriousness, a depth of feeling, an earnest solicitude, an evident consciousness of responsibility, which communicated a surpassing interest to the important message delivered. In these addresses of 'a dying man to dying men,' there was no disproportionate length of ingenious introduction; no studied decoration, no display of intellectual machinery, although the intellectual process could not but appear; all was solid, serious, penetrating, convincing. I heard the faithful *minister*, but was not reminded of the *man*.—*London Evangelical Mag.*

[From the London Christian Observer.]

MINISTERIAL ERRORS.

When I began to preach, I was *too candid*. Disgusted with certain divines who rail at objectors instead of answering them, I made a point of placing the difficulty I had to combat in the strongest possible view, and then I set about demolishing it. But I lived to fear that I was sowing tares instead of wheat—feeding the natural perverseness of the carnal mind, instead of humbling it. My *difficulties*—and *mine* I may well call them, for but for me they had never occurred to my simple hearers—were remembered; my solutions were soon forgotten. I am now endeavoring to preach — candidly and fairly, I hope, but—simply, and "with authority;" laying down what I believe to be Scriptural, without combatting what I suppose to be erroneous.

If I were to add, that I was too anxious to know what my hearers said of my sermons, and that I was defective in tenderness as well as in simplicity, I presume this would be merely to re-echo the confession of most of your clerical readers, with regard to their earlier years. Would to God that our earlier years were the only portion of our ministry on which it is humbling to look back!

CLERICUS SURRENSIS.

THE FORGIVING NEGRO.

'Why Massa, me been praying for you ever since you tied me up!'

At a meeting recently held by the "Pittsburgh Anti-Slavery Society," at Pittsburgh, Pa., Rev. Mr Dickey, of Ohio, who addressed the meeting, related the following anecdote.

"I will relate a case that occurred within the circle of my acquaintance. A slave, who could neither read nor write, heard by some means truth enough to reach his heart. The Spirit of God made it effectual to his conversion. Like all true converts, he felt a missionary spirit. He was anxious for the conversion of his brethren. And at length it became his uniform practice, frequently, after the toils of the day, were over, to walk two or three miles, and hold a meeting among the slaves. On one occasion, this meeting was discovered by the patrol, who are authorized to inflict summary punishment of *ten* lashes upon all slaves they find assembled together, for any reason. This was done immediately with all present but old Gabriel. But he was the ringleader, and they thought he must be punished more severely; so they took him to the magistrate. As they were tying up his hands, he exclaimed, "O this is just the way Pontius Pilate did to my massa!" Here his persecutors relented. One of them afterwards was troubled in his conscience for what he had done; and after a long time, finding no peace, he went to old Gabriel and asked him if he would forgive him. 'Forgive you!' said old Gabriel; 'why massa, me been praying for you ever since you tied me up!'"

DOCTRINAL AND BIBLICAL.

[From the Christian Palladium.]

John xiv. 8—10. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?"

Those who suppose the above passage establishes the Supreme Deity of Jesus Christ, suppose too much for their own system. If it proves his Deity, it also proves that he is the Father, which destroys the doctrine of the Trinity. If the Son is the *Father*, then they are not two distinct persons.—The Athanasian creed says: "We worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost." As the doctrine of the Trinity asserts there are three distinct persons in the Godhead, and also that the persons must not be confounded, the text in question proves too much for Trinitarian use. It completely spoils the doctrine.

Again, understanding the Savior to mean *literally* that they who saw him, saw the invisible Jehovah, is to suppose the most palpable contradiction to other plain scripture testimony. John said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18. Speaking of the invisible God, Paul says: "Who only hath immortality, dwelling in the light: whom no man hath seen nor can see." 1 Tim. vi. 16. The Lord said to Moses, "Thou canst not see my face, for there shall no man see me and live." Exodus xxxiii. 20. Now as no Christian will for a moment admit that the Bible contradicts itself, or that our Saviour designed to contradict the above plain scriptures, we are bound to search for a more rational meaning of the text in question, than that generally affixed to it by Trinitarians.

Whenever we see the *form*, *image* or *likeness* of a particular person, we always in a certain sense see the person; because the person is reflected in his image, or likeness. Thus the disciples saw the prophet Elijah in the person of John the Baptist. It is also certain that our Savior said John was Elijah who had been predicted should come at the opening of the gospel day. In Malachi iv. 6, we read, "I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." This prediction related to the introduction of the gospel, and was made several hundred years after the old prophet Elijah had taken his exit from this world. We are then to understand that if Elijah was sent, he must figuratively come in some other man, who would be a likeness of him. This was John the Baptist, of whom our Savior said, "If ye will receive it, this is Elias which was to come." Matth. xi. 14. Also see Matth. xvii. 10—13. No scripture can possibly be quoted as stronger proof that the disciples in seeing Christ, saw the invisible God, than the above passages are that the same disciples in seeing John the Baptist, saw the old prophet Elijah. Yet no one supposes that John was literally Elijah the prophet, but that coming in the spirit of Elijah, they who saw him, saw Elijah reflected. Our Savior came in the spirit of his Father, and was the representative of the invisible God to men. He is said to be the "image of the invisible God." Col. i. 15; and also "the express image of his [God's] person." Heb. i. 3. In Christ the *image* or *likeness* of the invisible God, the disciples saw all they could of the invisible God. They saw him reflected in the person of his Son. This is the only rational construction that can be given to this passage unless we wish to make the Bible contradict itself.

"Believest thou not that I am in the Father and the Father in me?" This portion of the passage is also clung to as proof that Christ and his Father are one and the same being. As a parallel passage, see John xvii. 20, 21. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." There is always a beauty in the scriptures when they are permitted to explain themselves, but when bent to the shape of a human creed, they are often compelled to speak a language never designed by the pen of inspiration.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XIV.

SERIOUS ADDRESS TO PARENTS.

(*Concluded.*)

The indulgence and misgovernment of parents, the intractability and disobedience of children, are among the crying sins of these times. If your children discover unmanageable dispositions in their tender years, and you suffer their shoots of evil to flourish unchecked, what will they become in their maturity, let loose upon the world? Let the insubordination and depravity of this people, (I fear I might add the godless people of every country under heaven) give the appalling answer.

Your task I acknowledge to be extremely arduous. Your materials, like yourselves, are often stubborn and bad. Still if unsuccessful, your own indiscretion and unskillfulness are in fault. The worst and most unyielding materials may be wrought to some useful purpose. I entreat you, therefore, when milder measures fail, to make use of *the argument of Solomon*,—to employ the salutary discipline of childhood; to exercise the rod with a judicious hand; a parental, yet a firm and effectual hand; such a hand as the Father of mercies employs, when he chastens whom he loves, when he scourges every son whom he receives. There is a blessed virtue in the smart of correction, almost a sanctifying power; and every stroke may rescue your child from ages of misery. You are wounding to heal: therefore mingle the persuasions of parental love with the pain of correction; above all, let that silent admonisher, your own christian life and example, produce its proper influence. There is salvation in the very atmosphere of a pious family: the tender plant of the soul seems to be in its own element there: it there flourishes and grows green; it rises to glory, honor and immortality.

Could weak and indulgent parents—like too many whom I now address—behold, as a magic mirror, the ignominy, the ruin, the disgraceful end of a beloved child, with what anguish would the prospect fill their hearts! But you require no deceptions of magic, you require no illusion, to inform you of futurity. You daily have tremendous realities presented to your view. I allude to the murders, the suicides, and other atrocious developments of the public prints. With very few exceptions, a youth of self-indulgence, a youth uninstructed in religious duty and restraint, a youth unsubdued by wholesome discipline, is succeeded by a manhood of vice, crime, and ungovernable passions; and a hastened and violent death,—a death without a single rational hope,—often closes the melancholy scene. Of this description, it would wring the heart of humanity to know what countless multitudes are swept from the land every year.

Do you love yourselves? Do you love your children? Let the declaration of the aged Psalmist animate you to righteousness and persevering obedience: I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. You and your offspring, time and eternity, are indissolubly connected. The influence of your principles and your character will be felt by you, your children, and all within your sphere, not a few years alone, but as long as God himself shall exist.

You are by no means to imagine, fathers and mothers! that all your children require the same kind of chastisement. Nothing could be more inexpedient than such a procedure. In regard to this, you must use your best judgment. But of this you may rest assured, that *the best children under heaven require to be subdued by some means*; what means are most eligible and efficacious, you will discover your wisdom by choosing.

Do not dream that your work is done, when you have once or twice corrected your children; —when you have reduced them to submission and obedience: you have as yet accomplished but little. You have yet to form their minds to a *love* of truth and to filial confidence,—to *habits* of christian excellence and virtue; you have not only to save them from hell, but prepare them for heaven.

Finally, ask yourselves, all you that have children of your own, or children under your care and guardianship, these questions:—'Am I withholding due correction and admonition from these young immortals? Am I giving them such chastisement of the rod, such parental counsel of the lips, as shall deliver their souls from death? Am I affording them the advantages of the christian faith? Or am I neglecting them in all respects, and even assisting them to descend with myself to the awful doom of perdition?' Ah, my friends! answer these questions,—let me entreat you with the tenderest and most affectionate solicitude,—answer these questions to your own souls; and may the Bestower of all blessings cooperate with your every christian word and work,—your efforts to rescue yourselves, your efforts to rescue your children, from the fatal grasp of the destroyer.*

* I am not unaware that *the argument of Solomon*, which holds so prominent a place in this address, has of late become rather obsolete and unfashionable, and I am myself by no means attached to it to the exclusion of all others. I cannot but think, however, that in its place it is an *instrument* of power, and may often come home to more *feelings* than one. Gentle persuasions are good; but on some children they produce no more effect, than sermons on innocence, simplicity, and the beauty of moral virtue, produce on others of a larger growth. For the stubborn young sinner I must therefore recommend the virtue of the rod, and for the hardened aged sinner the terrors of the Lord.

FOR THE CHRISTIAN REGISTER.

PUBLIC INSTRUCTION OF PRUSSIA.

Concluded.

At the present time we presume largely upon the Sunday school to teach our children religion and morality, and what these schools do, they for the most part do well. They were originally devised in England to supply the total want of common day schools, and they are still intended to make up the deficiency of our day schools, but we do not believe they can do more than a small part of what a school ought to do. The common schools of England and of Scotland are supposed by those who study the capabilities of the common school to be exceedingly defective. Dr Chalmers, Mr Bulwer, Jonathan Dymond and other writers in the popular cause, believe that a great reform in them is necessary, and indeed to be anticipated. The teachers employed in these schools, and the course of study are nearly on a par with ours; and reading without an accurate sense; grammar, but not the true grammar of logical meaning, and laws of construction well understood; a little mechanical arithmetic, and some skeleton compends of history and technical science, seem to form the occupation of about as many years of life as our young people spend in the same way. Mr Bulwer has shown in what manner the public instruction of Prussia compares with this, and as we have not seen his remarks in any of our literary notices, we think they may have been overlooked by the majority of readers. The great difference between the German school books and ours at once points out a new course of instruction as easily attainable, and very desirable.

"While we, [the English] says Mr B. "have so many schools organized, and so little is taught in them, just let me lead your attention to the four common class books taught in all the popular schools of Saxe Weimar.

"The first class book is desined for the youngest class of children."—The construction of this book is not unlike our primary books as to alphabetical teaching, and the first combination of syllables, but its sentences have been studied with philosophical adaptation. "The sentences," says Cousin, "struck me particularly; they contain in the most agreeable shapes the most valuable lessons, which the author classes under systematic titles—such as our duties to ourselves, our duties to men, and our duties to God; and the knowledge of his divine attributes,—so that in the germ of literature, the infant receives also the germ of Morals, and of Religion.

"The second book, for the use of children from eight to ten, is not only composed of amusing sketches, but the author touches upon matters of general utility. He proceeds on the just idea that the knowledge of the faculties of the soul ought a little to precede the more profound explanations of religion: under the head of dialogue between a father and his children, the book treats first of man, and his physical qualities; secondly of the nature of the soul and its faculties, with some notion of our powers of progressive improvement, and our heritage immortality; and thirdly it contains the simplest elements of botany, mineralogy &c.

"The third work contains two parts, and treats of the rational nature of man. It resolves these questions—what am I—what am I able to do—what ought I to do."—This book is now before us—in describing man, he is compared with brutes—his faculties, enjoyments and destiny with theirs—Thus something is described of the structure of the human body, the chief elements that sustain life, and the best way to use them according to the rules of health and temperance. The moral powers and their uses are illustrated with equal simplicity and clearness. This simplicity of style is a very important trait of the book. "It endeavors to render the great moral foundations of truth clear and simple by familiar images and *intelligible terms*." So that its truths are readily comprehended, and not likely to be forgetten.

In one of these books, are forty six stories illustrative of moral duties, and a few questions annexed to each to try the pupil's judgment concerning the example presented. The last of the four, is a book of history, somewhat national, but containing also general elements that refer to Sacred history as the groundwork. This book also includes Geography, and the duties of citizens. A pious and rational spirit pervades all these books; and they afford ample scope and reach of ideas, and communicate positive truth "sharpening the intellect," and making the world around an intelligible exhibition of phenomena, at the same time exercising curiosity, and forming language to express the knowledge thus conveyed to the mind. In order, connexion, and variety, they afford a great supply of principles and facts, and in such a form it is next to impossible that the child disciplined in the use of them can be an ignorant, unreflecting being.

The excellence of these books is that they teach exactly what every child ought to be taught—what he ought to know and do—what is right and wrong—what is wise and foolish—what is in himself—his capabilities of goodness and of intellectual self-culture. They are not a congeries of remote and disconnected subjects, but a series of important, intelligible, and naturally connected truths. They presuppose that a child is not a *man* or *woman*, and that though literature and science and future life have much in store for them, and many things to say to them, they cannot bear them *now*, but that there is an adapted and initiatory course, which treats of elements in an elementary language and manner, and makes sure in every step of progress, to leave some certain possession of principle and useful truth in the mind. The human constitution, moral and physical, and the actual world, are the subjects of study; and the end of that study is to learn what is the proper use and improvement of that nature with which we are endowed, and how to honor worthily him who has made us, and all which surrounds us. This is not regarded by the Prussian system of education as abstract metaphysics, and morality, and theology,—the doctrine of the pulpit—the lecture of a minister—the work of the Sunday—nor is it a charity which enlightened people generously bestow upon the poor and ignorant.—It is daily bread. —It is not given as a favor, but as a debt due to a whole people, and for the benefit of all—it is not the education of generosity but of justice—it is not intended to distinguish some, but to edify the community, and is not merely a project, but an actual experiment which has been successfully tried.

The books which directly teach these excellent things, "are the foundation of that united, intellectual, and lofty spirit," says Mr Bulwer, "which marks particularly the subjects of the principality of Saxe Weimar," but not that merely—the same course of instruction is faithfully pursued "in every district, town and village" in the kingdom of Prussia; and the design of this universal education the law thus explains: "To develop the faculties of the soul, the reason, the senses, and the physical frame. It shall embrace religion and morals, the knowledge of size and numbers, of nature and of man, the exercises of the body, vocal music, drawing, and writing." We have heard it asserted that the Prussian system is not adapted to the American people. It is not presumed that institutions of one country formed by circumstances, habits, and opinions of a peculiar people, can be exactly fitted for another; but if human nature is one—if there are universal moral obligations—if there is any system of the universe—if God's kingdom has one lawgiver, and manifest, immutable laws—if there is one truth, one destiny, one hope for mankind, then there is a community of mind to be cultivated; there are general principles to be inculcated there are the same great interests of the species to be made plain and to be pursued; there is the same individual worth of man to be cherished; the same private relations to be sustained and enjoyed; the same virtue to be violated or cultivated; and the same bond of perfectness in society to be weakened or strengthened; and there is a uniformity of means among all people suitable to accomplish the same end, so that what is good for Prussian wants, and Prussian reason and virtue, will suit ours also, with certain modifications easy for common sense to devise and put in practice.

If our means of instruction are good enough, and prevent all deterioration of our people, if they waste no time of the young,—nor any money of the public, and leave in their partial applications no portion of the rising race perverted and neglected, there we are well provided for, and need adopt neither new books, nor better qualified teachers, nor other daily preparations of the popular mind for the duties of men and citizens.—But if there are any evil tendencies in society, if any rational and popular preventives are disregarded, any class of persons, through poverty or other want of resources, left to inevitable degeneracy; or if we have any positive means insufficient in kind to perform the proper work of education, or means perverted in their application, then it becomes the enlightened, public-spirited, and religious men of the country to take part in this matter; to look into it; to hold up the defects of our system to the public; to study its genuine remedies, and to urge the speedy adoption of them. If there be no cognizance in our common opinion, if none in our legislative assemblies of any general character, or any present imperfect supply of them; or any capability of public provisions to remove such wants; if our education proposes but very little; if our regulations provide for no intelligent superintendence of it, if our great men disdain to look into it, if a large portion of the common people have no confidence in its advantages, and as many as can, withdraw their children from it, and prefer the most miserable pay-school to that which is free to all, how can popular education effect its best ends? How can it improve in its methods and results? How can it be the *cheap defence* of this nation, against the enemy within, against that imperfect discipline of character which neglects the better part of man, and turns individuals and nations from their true excellence to mere creatures of carnal will, and narrow views, and hard hearted selfishness, and eternal party strife, regardless of all that makes the honor of men, and the true glory of states. It was my design to have pointed out what I conceive to be the proper character and plan of *school books*, in addition to what I have said of the German books, which I have in my hands, and which, with a little adaptation might be made very useful in this country, and also to have shown some of the striking defects of the books we use at present in our schools; but I shall defer such strictures to a future occasion.

FOR THE CHRISTIAN REGISTER.

BIBLE INSTRUCTION.

Some endeavors are made to appropriate a part of the period of education to methodical religious instruction. A few children are less neglected than the mass in this respect, but in all cases how feeble and inconstant have these efforts been! and how short is the period that the mind is within the reach of this teaching usually imparted by parents and instructers, the most valuable generally if not the dearest friends life offers. The rudiments of Christianity are communicated to children, mostly by making the Gospels with the addition of the Acts, by means of printed questions a direct study. This is an improvement on the former mode, that of hearing children read a chapter daily, which, though a good practice, is of comparatively little efficiency, unaccompanied as it commonly is, by question or comment, and embracing three or four subjects, all mingling together and leaving the mind without distinct impressions. It would be well perhaps to go farther still, and introduce the study of the narratives of the New Testament by some acquaintance with the Old, particularly with those facts and personages of the latter, to which the former so frequently refers. It is much to be wished that the valuable art of examining pupils by questions should be improved, an art that does not yet appear to have attracted a just degree of attention. This unequalled test of the state of a learner's proficiency, which is more or less strict, according to the skill with which it is constructed, has never yet been elaborated as it merits. Questions should not only be adapted, to ascertain the extent of a scholar's knowledge (not an easy matter) but to assist observation, and increase the acquaintance of the most diligent student with the subject. Those parts of the subject in particular sh uld be brought to light by the querist, which are

with our existing civil institutions;—if he, and [illegible] This prediction was accomplished a few years afterward in the

liable to escape the notice of the learner. These are often the most valuable. Questions should send the learner to various sources of information. Minuteness in questioning where the subject is worth knowing, can hardly be extreme. The most effective evidence of revealed religion, internal evidence, requires minute knowledge. The following questions concerning Abraham, one of the first good men, of whom we know much, and whose name is so often repeated in the New Testament, are offered to those who are interested in the subject of religious instruction, in hopes of beneficial suggestions. The creation, the history of the first pair, the crime of Cain, the deluge &c. have been found, treated in the same way, to furnish interesting and valuable lessons to young learners.

[We add here a very small part of the questions furnished by our diligent correspondent. They serve for a specimen of the minute manner in which he pursues the subject, through the whole life of Abraham. Ed.]

At what time in his life does the history of Abram commence?
How long after the flood did he live?
Were he and Noah cotemporary?
Which was the longer period from the creation to Abram, or from Abram to Christ?
Name the ancestors of Abram up to Shem.
How many are there?
What was the religion of Terah and his family according to Joshua. Josh. XXIV.
What brothers had Abram?
Where was he born?
Where is Ur?
Who are the Chaldees?
What is told of Haran?
Who was Abram's wife?
Nahor's?
Where did Terah migrate, and what place did he leave?
Where is Haran?
What members of Terah's family accompanied him?
Where did Terah die, and at what age?
What three dear objects was Abram called upon to leave?
What inducements were offered him?
What explanation does Paul give (Gal. iii.) of the universal blessing to be derived from Abram?
What characteristic of Abram is implied by this promise?

CHRISTIAN REGISTER.

BOSTON, JUNE 20, 1835.

BRIDGEWATER ASSOCIATION AUXILIARY TO THE A. U. A.

The following account of successful pastoral efforts in the cause of Christian knowledge and charity has been kindly communicated to us. We hope often to have the gratification of spreading similar encouraging facts relating to the growth of the Unitarian Association.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Till very recently the Auxiliary Association established in this Parish, has been small in number, and feeble in action. Its number did not exceed a dozen. This however formed a nucleus about which, through the last year, numbers have been gradually gathering. It is now increased from twelve to forty.

Anything that may be the means of rendering the Unitarian Association more prosperous, can hardly be void of value or interest to your readers. In this belief, I present to you a brief delineation of the character of those exertions which have resulted in the above stated enlargement of this Auxiliary.

The Agent of the American Unitarian Association in the discharge of the duties of his office, visited Bridgewater, and presented to the people the claims of the institution in a plain and affecting manner. The impression which he had left on their minds, was followed up, and deepened, not by public address, but by the Pastor's personal conversation. It was my object in this conversation, to discover and remove the objections which withheld their hands and hearts from co-operating in promoting the purposes of the Association. Some I found, palliated their backwardness, by expressing their suspicions and fears that this was an engine for increasing the influence of a religious party. My conversation with such, aimed to produce the conviction that the *liberal principles* for the extension of which the Association was founded, are, in the view of all who embrace them, identified with Christianity. They are in their view neither more nor less than the Gospel. Whoever therefore joins an association for the wider diffusion of these principles, promotes not the influence of a party, but that of christianity. He becomes instrumental in imparting to the soul of some fellow-mortal that truth which has consoled and elevated his own.

Familiar, private conversation, presenting views like these, seemed to touch the hearts of many, and immediately made them members of this languishing Auxiliary.

Having found and removed the objections which prevented their co-operation, my next step was to present laudable motives to draw them into the association. And among these motives, the most efficient in enlarging this Auxiliary, was that noble one which appeals to the benevolent principle. In my conversation, I sought to impress the idea that their reception of the Association Tracts, for which they annually paid their Dollar, would not merely benefit them, but bestow a blessing on others. It might be contributing to the improvement of many a mind, to its elevation from moral degradation, its liberation from the bondage of sin. This would result from the plan on which the Association was formed. According to this, half of the small sum annually paid for the tracts, is appropriated to the purpose of sending abroad these silent teachers among those who are in poverty and spiritual degradation, and among those who are ignorant of the sentiments which we esteem and espouse as Christ's redeeming truth. By receiving these tracts, while they were improving their own minds, they might also enjoy the elevated satisfaction of reflecting that they were contributing something from their temporal stores to the spiritual improvement of the destitute and degraded. This idea, that their connexion with the association might be the means of benefiting others, touched their hearts, and they determined to become members. It was cheering to those who cherish high hopes of human nature, to behold persons, as these were, moved to action by the thought of accomplishing a spiritual good for their fellow men. And I conclude these remarks by expressing the belief that an earnest appeal to the benevolent affections, and conversation convincing men that they can do much by associated exertions for the cause of truth and humanity, will commonly secure success to those who are engaged in establishing Auxiliaries, or in enlarging such as have been already formed.

T. P. D.

NEW HAMPSHIRE UNITARIAN ASSOCIATION.

ABSTRACT FROM THE "MONITOR."

The meeting of this body, Auxiliary to the A. U. A. was held at Concord N. H. on the 4th inst.

The following gentlemen were elected officers for the ensuing year:

President, Rev. Abiel Abbot, of Peterboro'.

Vice Presidents, Hon. Charles H. Atherton, Amherst, William A. Kent, Concord, Boswell Stevens, Pembroke, Salma Hale, Keene, Tho's. Bellows Esq., Walpole, Jonathan Smith Esq. Bath.

Executive Committee, Rev. M. G. Thomas, Concord, Hon. Samuel Cushman, Portsmouth, Mr Lewis Downing, Concord, Andrew Capen, Jr. Concord, Nathaniel Holmes, Esq., Sanbornton.

Treasurer, Jonathan Eastman, Esq.

Secretary, Col. William Kent.

The meeting held in the evening of the same day, by adjournment, was opened with prayer by Elder Jones, of the Christian Connexion; after which the Report of the Executive Committee was read by Rev. M. G. Thomas, the chairman.

It appears that there are eleven Unitarian Clergymen over churches in the towns of Portsmouth, Wilton, Amherst, Peterborough, Dublin, Fitzwilliam, Chesterfield, Surry, Charlestown, Walpole and Concord. [Mr Emmons has since been ordained at Nashua]; and "at Dover, Keene, and New Ipswich are societies of some years' standing, furnished with constant preaching, and ready to ordain men as soon as they can be procured, making fifteen congregations furnished with constant preaching, and there are as many more that enjoy occasional ministry." In the details of the Report concerning the smaller Societies which enjoy preaching part of the year only, the committee allude to the want of preachers. "Would that we had tenfold more laborers, that our distant and scattered brethren might at all times be promptly supplied by the living teacher." A small society in Franklin is spoken of with special sympathy. Its members united with the orthodox brethren in the support of a minister till they were excluded from the commemoration of the Savior in the ordinance of his appointment. The committee speak of other churches, from which members have been excommunicated for attending public services of Unitarian Ministers.

On the whole an encouraging account is given of the growth of Unitarian Christianity, of the operations of the two pastoral associations within the State, of the condition of Sunday Schools, and of the diffusion of religious instruction by the spreading of tracts. The Monitor, a useful religious paper published at Concord, is represented as barely existing, without affording any compensation to the Editor.

After the acceptance of the Report the following Resolution was presented by the Hon. Mr Cushman of Portsmouth:

Resolved, That a more general, free Ministerial intercourse and exchange, between Clergymen of different denominations of Christians, would greatly promote the cause of the Redeemer's kingdom, and tend to banish infidelity from the face of the earth.

In connexion with other appropriate remarks Mr C. illustrated the kind of intercourse he would see maintained among the clergy by the example of the revered Buckminster and Parker, at Portsmouth. In confirmation of his statement abundant vouchers might be produced if it were necessary.

The venerable Dr Buckminster was a moderate Calvinist; and when the late lamented Dr Parker, then a young man, was called as a known Unitarian to the Pastoral charge of the South Church and Society in P., Dr B., as was very natural, had some fears of his soundness in Christian doctrine, and consequently of his influence in the town. These however were soon entirely removed, and a friend of them both observing the change, and that even a strong feeling of brotherly love had succeeded a momentary distrust, asked Dr Parker what he had done to produce such a change in the feelings of the venerable Dr Buckminster? He replied, I simply opened to him my whole mind and heart in regard to religious subjects. I told him all my heresy, and he found that there was nothing unchristian and he was satisfied. The result, said Mr C., was that from 1807 to 1812, they lived together in the closest bonds of brotherly love. The two Churches with which they were connected were but as one Church—as branches of the church of Christ in all their intercourse. The monthly Lectures were preached alternately at one Meeting house and the other, the Pastors taking turns, and the members of their societies joyfully participating in, and exhibiting the same spirit.

Mr Cushman portrayed the melancholy effects of disunion and contention in generating and keeping alive the hostile assaults of infidelity.

The Rev. Mr Sullivan offered a Resolution as follows:

Resolved, That the indifference to religion and neglect of its institutions, manifested in places where Unitarian preaching is unknown, or has never been long supported, demands at this time the serious attention of the friends of rational Christianity and Gospel Liberty.

So far as we are acquainted with the condition of congregational Churches in New Hampshire there are good grounds for the fact at the foundation of this Resolution. Mr Sullivan disclaimed any sectarian feeling in presenting it; but he cited some facts to show that Unitarians, aiming to show a Christian spirit, were not always met by a reciprocal feeling; and that much injury was done to religion by identifying it with Calvinism. He also related a conversation which, one would think, should make men careful of instilling unfounded prejudices into the minds of innocent or ignorant persons, especially the young. We give it in his own words:

Travelling a few years since on a route between the Connecticut and the Hudson Rivers, one of the party asked what it was that made the distinction between the Hicksites and their brethren, the other party of the Friends. To which a young lady of respectable appearance replied that the Hicksites were Infidels. I remarked that I believed they were Unitarians. She answered carelessly that *it was the same thing*. I inquired if *she did not know* that Unitarians regarded the practice of classing them with Deists and Infidels as unjust and infamous. She said *she did not*; and very feelingly expressed her regret at having unconsciously wounded my feelings by such a misrepresentation. The young lady was a minister's daughter.

Mr Sullivan in the course of his remarks pleaded for missionary efforts within our borders, and reasoned from what had been done in this way to the great good that might be accomplished.

NEW HAMPSHIRE ANTI-SLAVERY SOCIETY.

The First Annual Meeting of this Society was held at Concord, on the 4th inst.

A long Report was read, in which it seems allusion was made to the origin of the N. England Anti-slavery Society. Mr May in speaking in favor of the Report said that he was one of twelve who first met in Boston, Jany. 1832, and formed the society. But some of them were timid and it was found difficult to rally them and make them stand firmly at their posts. But notwithstanding the courage that they with numerous associates have since acquired, and the light they have shed upon the subject, Mr May has made out a poor case in regard to the success of their exertions. Of the framers of the U. S. constitution he says—"They would not openly recognize slavery. But so far had public opinion changed, that, he believed, if the constitution were now to be remodelled, a distinct article would be inserted allowing slavery." Does Mr May remember the Missouri question? The vote for extending the miserable boon of slavery (as the people have found it to be) to that state, was carried by a few dastardly voices of members from the north, whose conduct was reprobated by their constituents. In addition to this it was carried, as it were on the back of Maine, which was at the same time admitted into the Union. Apart from these circumstances there would have been a decided expression of opinion against the extension of slavery as connected with the internal slave trade. And unless the violent language of the abolitionists has produced a greater reaction than we are aware of, there must be a large majority of the people of the United States, who, if a constitution were now to be formed, would insist upon some provision for the abolition of slavery. We have no doubt that our anti-slavery societies have on the whole strengthened the public feeling, in the non-slave-holding states, against slavery; and so far they have done well, if they have done it in a kind spirit, and if they have been met in the same spirit; if they have inflamed no bad passions. But it cannot be concealed that they have by some of their language and measures, inflamed the bad passions of the south, and that they have shown very little consideration for the circumstances of their slave-holding brethren. In this they have not done well, as we believe.

The meeting at Concord was honorable to the society; it was open to liberal discussion; and the Rev. Mr Sullivan and Mr Gurley, the Colonization Secretary, were respectfully heard in opposition to some of the views and measures of the anti-slavery society.

COLONIZATION MEETING.

We copy from the Herald of Freedom of the 13th inst. (from which we have learned what was done at the meeting of the anti-slavery society of which we have spoken,) the following account of the colonization meeting.

The friends of colonization, otherwise the friends of expatriation, have made a desperate effort during the last two weeks, in New Hampshire. They held a meeting on Thursday of last week in the Representatives Hall (which by the by was denied to the abolitionists) and the farce (pardon the word, but it really appeared so to us,) commenced in true colonization style. A very small audience was present, although the town was full of strangers and great exertions were made to call them out.

A second meeting was held on Saturday evening and a third on Monday evening.

Things appear differently, according to our wishes and prejudices it may be. We have heard from other sources that no inconsiderable interest was excited on the subject of colonization, in the capitol of N. Hampshire, while Mr Gurley was there expounding the plans and reciting the history of the Colonization Society, and what it had effected.

PENNSYLVANIA STATE TEMPERANCE SOCIETY.

The Anniversary meeting of this Society was held at Pittsburgh, on the 26th of May. The Report was read by the Rev. John Marsh, Secretary of the society, of which we give the following abstract from the N. Y. Observer.

From the Report it appears that the Temperance cause, which heretofore has been backward in Pennsylvania, is now making good progress; that there are in the state from 4 to 500 active societies numbering about 70,000 members; that the business of distillation has greatly diminished, especially west of the mountains; that labor of every description is extensively performed without the hindrance of ardent spirit; that the public sentiment is fast setting against the traffic in ardent spirits as morally wrong—against the use of any intoxicating drink, and against the whole license system as contrary to sound national policy. A good effort is making by the State society to enlighten the German population. A German Temperance paper is published monthly by the society and a German clergyman is sustained as an agent in the east counties.

Dr Beman in addressing the meeting played off his jokes upon the Albany Brewers, and upon those who use fermented liquors.

Several resolutions were presented followed by animated addresses. Mr Gallagher related an anecdote to show the good effects of open and fearless exertions in the temperance cause, even when in the first instance they excited resentment.

He had visited, he said, in a certain family in Illinois, where, as he supposed, every members was pious, and where he had spent his time most happily until he happened to speak of the Temperance society. His host's brow was instantly clouded: and on enquiry he discovered that the man had been very far gone in intemperance, until the temperance reformation entered his region of country. He opposed it with vehemence; and to prove how useless the pledge was as a means of reform, actually commenced and entirely abstained from the use of all intoxicating liquor whatever. Thus out of pure spite to the cause he became, though he meant not so, one of its brightest trophies.

REPORT OF THE WORCESTER SUNDAY SCHOOL SOCIETY, read May 6th, 1835.

This is the first Annual Report of the Directors of this Society, which appears to be wisely constituted and efficient in its operations. The Society embraces the parishes within the limits of the Ministerial Association in Worcester County. Its main purposes are expressed in the second article of its Constitution, viz.

The object of this Society shall be to concentrate the efforts and to strengthen the hands of those who are interested and engaged in Sunday Schools, and to improve and give more efficiency to Sunday School instruction, by collecting intelligence and disseminating useful information by means of public meetings and addresses, the publication of tracts and books, and the recommendation of works proper for Juvenile Libraries.

To carry into effect two of the objects here expressed, the society has a standing "Publishing Committee" and "Reviewing Committee"; to the first of which is assigned the duty of preparing suitable manuals, cards and hymns for Sunday schools, and books for Juvenile Libraries, and procure the publication of them; and to the second is prescribed the duty of reviewing books published for Juvenile Libraries, in some religious newspaper, or in their Annual Report to the Society.—We respectfully invite the Committee to fill a portion of our columns with the fruits of the labor assigned them, a species of labor much needed, and one which we highly value.

This committee in their Report recommend about a hundred books as suitable for Juvenile Libraries. This is a good service, we doubt not faithfully performed.

The Directors report the measures they have taken to ascertain the character and condition of all the schools belonging to the associated societies. Their inquiries have been, "What has been done," "What is now doing," and "What is most wanting, or what remains to be done in order to improve and perfect the Sabbath schools."

In the associated societies, ten in number, there were found to be 1317 pupils, and 227 teachers; the largest number of pupils in Sterling, viz. 319,—the smallest number in Leicester, viz. 40. The schools are found to have greatly increased the attendance on public worship, both of parents and children, besides the good influence which the Sunday school teaching has produced upon the household.

Among the modes of instructing the pupils is mentioned the "general address." This is apt to be confined to the superintendent. The superintendent of the school at Sterling speaks of occasional aid in this duty from other teachers, and also of addresses written by female teachers and read by himself. "These addresses," he says, "have been uniformly good. They have been listened to with breathless attention by the children, and I have often seen the tears stand in their eyes, while I have been reading touching appeals of teachers to their tender and affectionate hearts. They interest the scholars more than sermons from the pulpit. They pay better attention and remember more of them. They have another good effect. They induce more parents to stay and witness the exercises of the school, and no parent can witness them without being made better."

In some of the parishes, there are classes, among the grown up youth, from 17 to 20 years of age, for the moral and religious improvement afforded by the Sunday school.

In regard to what is still wanting, the first thing noticed is that about one third part of the children of suitable age do not attend the schools. These are the children of the vicious poor. "These should be sought out and rescued from their abode of darkness and ruin, and see the light of heaven, and enjoy the light and happiness of increasing knowledge and virtue."

The Report concludes with excellent hortatory remarks to parents, to teachers, to ministers, calling upon them to fulfil their several duties in giving aid, encouragement and interest to the important means for moral and religious culture afforded by the Sunday school.

MEXICAN COLONIZATION.

We copied into our paper of last week, from the Cumberland Presbyterian, a very interesting Letter of Benjamin Lundy, opening his plan for colonizing emancipated slaves in the Texas, but did not leave ourselves room to comment upon it. Mr Lundy is extensively known as a veteran philanthropist in the cause of the abolition of slavery, and the editor of the Emancipator. He is acknowledged on all hands to be a friend to the human race, and belongs to that sect of Christians who prefer rather to be called *Friends* than *Quakers*. He is always poor, sacrificing his time and whatever money he can procure to his favorite mode of benevolent exertion. He usually travels on foot, sometimes carrying his types upon his back, and prints a number of his Anti-Slavery Journal, whenever he can procure the means.

Mr Lundy, when he returned from Texas to Nashville, says the "Western Methodist" of that city, "was sick, exhausted, and destitute of money. It was with the most heartfelt pleasure we gave him the first information that he received of Mr Turpin's bequest to him of $1500. Mr Lundy is one of the most persevering men that ever lived, and has the faculty of doing the most with the least means. When he left Nashville for Texas, about a year ago, he was nearly as poor as when he returned—and yet he has been there, encountered numerous obstacles, and secured a firm grant of a large tract of fertile territory, for his intended colony, and has returned through sickness and hardship to this place again."

We have seen, we believe, in some anti-slavery paper, objections to colonization in Texas. It would, we suppose, if successfully pursued, contravene the plans and principles of those who are called by way of eminence anti-slavery men, who would have slaves freed all at once, and not expatriated. And, on the other hand, the friends of Colonization in Africa may fear an interference with their favorite scheme. But there is enough for all to do; and if emancipation becomes fashionable or epidemical, or becomes frequent among the conscience-stricken, it will be no evil that there is a choice of places for the freedmen.

In the Journal of Commerce, Colonization in Texas is disapproved:

The project of colonizing colored persons in Texas, or in Canada, or elswhere upon our borders, does not strike us favorably. It is better and safer, that they should remain among us, than be collected in masses near us. And better still, so far as they are disposed to do so, that they should return to the land of their fathers. Of all the experiments which have been made on this subject, the happiest results are to be seen in Africa. There the colored man is truly free. * * * Liberia is more healthy than Mexico, and more healthy than many parts of the United States. We expect to see the day when colonies of colored freemen will be planted, and flourishing all along the coast of Africa, and when the mouths of gainsayers will be hushed to silence.

The unsettled condition of the Mexican Government appears to us to be a formidable objection to Mr Lundy's scheme. The elements of discord appear to be constantly at work, and where and when revolution will end it is impossible to predict. It is not long since we saw it stated from an apparently intelligent source, that the dissolution of the Mexican Union appeared to be not far distant; and that the northern states in particular appear disposed no longer to remain dependent on the anarchical government of the capital.

Texas is doubtless in many respects a fine country, and our people are fast finding it out. There are said to be already *fifty thousand* emigrants from the United States in that territory; it is predicted that the number will be doubled the present year.

But if white colonists and black colonists, should both abound, one for pelf, and the other for refuge from slavery, we are not prepared to say how much either will do for the peace and stability of that nation.

AMERICAN INSTITUTE OF INSTRUCTION.

We are indebted to a friend, not we believe a member of the Institute, but one who has made the subject of instruction and education a study, for the following notice of that important association, occasioned by the publication of the series of Lectures delivered at the meeting of last year.

The Introductory Discourse, and the Lectures delivered before the American Institute of Instruction in Boston, August, 1834. Boston, Carter, Hendee & Co. 1835.

From the length of time since the last annual meeting of the Institute, and the state of its funds, we began to fear that the society had decided that it was inexpedient to publish the Lectures which were delivered last August. We regretted this the more from the many distinguished names which appeared on the catalogue of Lecturers, whose productions we knew would form a most valuable addition to the mass of useful thought already collected in the Volumes of the Institute. The expected volume for 1834 has at length appeared, the causes of delay in the publication are briefly hinted at in a note by the Censors, and satisfactorily explained: and we only rejoice that it has not been longer withheld.

It is a cause of great satisfaction that the obstacles which have hitherto principally retarded and embarrassed the publication of the yearly volume of Lectures are now removed. In the course of the last annual session of the Institute it was resolved that it is expedient there should be among the members of the State legislature, men who have had a practical interest in Education. The good sense of such a resolution has been illustrated in a signal manner at the last session of the legislature of Massachusetts. Happily for the interest of the Institute, and we believe for the cause of Education in general, an intelligent and enlightened gentleman long distingnished for his writings on the subject, who has taken a conspicuous part in the proceedings of the Society from the first organization, was elected member of the House of Representatives for the current year. In consequence we believe of his personal efforts and his excellent "Report" the House voted the sum of three hundred dollars per annum to the Institute for the term of five years.

There will then for this period be no obstacle to the publication of the lectures annually delivered at the Institute, and we trust that before the term of the grant shall have expired, the Society will be recommended so strongly to the public by the practical benefits resulting from its operations, that it will find a sure support and encouragement from all who have any interest in the cause.

The history of the Society as briefly stated in the preface to the first volume, is highly interesting. On the 15th of March 1830 a number of gentlemen interested in education met to discuss the condition and wants of the New England schools. It was thought expedient to organize a society of teachers; a committee was appointed to prepare a constitution, and several gentlemen were immediately requested by the committee to prepare lectures for a meeting which was called by invitations generally given throughout the country by means of the newspapers, to be held at the Representatives' hall in Boston on the great literary anniversary of commencement week in Harvard University.

The first day of the meeting was one of great interest not unmingled, with anxiety to those concerned in the cause. "Many a teacher" says the writer of the preface, "on the first morning of the convention, must have ascended the steps that lead to the Hall of Representatives, and looked out upon the unequalled prospect commanded by this chosen spot in the 'city of the pilgrims,' with a sense of loneliness and of doubt and misgiving; but when he beheld the numbers that came flocking from near and distant parts, and saw the earnestness with which they were engaged in the good cause, and the ability evinced in conducting the business of the Convention, every one must have gone home to his solitary duties strengthened and cheered by the thought that strong hands were in the work, and that he was no longer toiling alone."

Hundreds, even from the distant parts of the Union cheered the meeting and aided the operations of the Society by their presence. And we are sure that they were well repaid for their journies, and their patient attention to the admirable discourses to which it was their good fortune to listen. The subjects of the lectures were of a kind affecting immediately the practical duties of Instructors, either with regard to themselves or their pupils. They were suggested to the lecturers by the committee, but without any direction or hint as to the manner of discussing them—and the discourses embody a mass of independent thought collected from various parts of the country and brought to the common treasury, clashing perhaps occasionally, but still of far greater value, in many respects, than the trained meditations of thinkers upon system. There is no censorship on ideas in the American Institute, no general system set up for worship, no set of opinions which it undertakes to defend. All thought free and unconfined which is here contributed and if the audience listen to a lecturer who is stoutly urging one set of opinions, they must not be surprised if he is succeeded by another speaker from some far distant part, the result of whose speculations is a flat contradiction of what they have just heard. The objects of the Society are to elicit truth, and it is readily welcomed in whatever form and from whatever direction it comes.

The interest which the meeting of the Society excited in the public, induced them to print the lectures in a neat volume, which also contains the Constitution of the Society, the by-laws and a catalogue of the officers at the head of whom appears the distinguished name of Wayland. Each succeeding year has produced a volume of the same form, and not differing greatly in size from the first. The number now published is five, and we know not to what series of works we could turn for a greater amount of original thought, useful speculation, or elegant writing. The most distinguished of our divines, jurists, physicians statesmen and Instructors have contributed their efforts unsparingly to enrich this valuable collection, and if the Institute were to fall away at once, it would still not go down to the grave without having accomplished a great work. The volumes to which it has given birth, will be a lasting monument to the elevated views with which the society was founded and the amount of good which it effected.

The last volume is not inferior to the preceding ones in ability and interest. We have not time to particularize the merits of each discourse, but we earnestly recommend to all who feel interested in the cause, to obtain the work and read it with care. The names of many of the Lecturers, here well known, are a sufficient guarantee for its excellence. We regret that several of the lectures were of necessity withheld from publication, and we hope that they may be added to the next volume. Among those we particularly regret losing were two by Dr J. V. C. Smith, upon the construction of the human ear; illustrated by beautiful apparatus of his own invention. The cause of Education owes much to this gentleman, who in the amount of his labors, seems absolutely to realize, what Mr Dewey says only takes place in Germany or the moon. His scientific tracts and his elementary publications should be in the hands of every teacher.

The meetings of the Institute will accomplish however more good than the collection of useful thoughts upon education. They cheer as well as improve the teacher in his labors. We well remember the emotion of pleasure and satisfaction with which we first looked up on the goodly audience assembled within the walls of the State House, on the crowded rows of seats occupied is no small part by a class of the community, which for intelligence, respectability and attractiveness has not its equal, probably, in the same number of individuals from any class of society in the world; we mean the female teachers. Honored be their name and their vocations! In their unpretending and almost unknown province of duty they are accomplishing an amount of good which the statesman and the legislator might be proud to have recorded on their own mausoleums. The meeting of the Institute have done much to encourage teachers by showing not only to themselves, but to the world their own strength and the amount of worth and intellectual power, which is concentrated in their numbers. Their occupation is beginning to be recognized as a distinct profession and is rising in dignity and public consideration at each successive meeting.

Another great good which the Institute is effecting, is to give the proper direction to the efforts of American scholars. It is quite time that the objects to be kept in view by the learned of this land should be more distinctly understood. There is certainly a great difference in the motives to scholarship between Europe and America. In the former, the scholar is destined to be merely a man of books; his carefully compared editions and his commentaries abounding in abstruse facts from which he makes no deductions, his gleanings from the vast field of learning where here and there a straw may have escaped the notice of his predecessors, his patient research, his years, his whole life devoted to one monument of profound learning are the prospect of the European student. For the American scholar there are different destinies; he is called upon loudly and peremptorily to act immediately upon society: to show at once the result of his labors in its influence on the community. He must be in a degree, a man of the world, must know human nature, must mingle with the tide of busy life. The deepest scholarship is in a measure a hopeless thing for him; he has not the libraries, the lectures, the atmosphere of learning which the wealth of centuries has gathered in the Old World.

To the European scholar belong the countless treasures of books hoarded in the vast libraries by which he is surrounded. His dwelling place is in the sombre shades of the alcove and the cloister; his home is on the soil where learning was born; his companions are the black-letter folio—the undecyphered manuscript, the buried riches of antiquity.

The scholar of America must be contented to take second-hand for the most part, the learning transmitted to him from the old world. He too has his hours of retreat and solitary study: but there is another book written by the

hand of God, of deeper import than the folios and scrolls of the Vatican, which it is his duty to study more intensely than his Bezas and his Aldines. It is the book of nature, the lore of the human soul, the interpretation of man.

All that urges him to this, is of high importance; and in accomplishing such an object as well as in the efforts of talent which the Institute has called forth, it deserves the warm thanks, and the hearty encouragement of the community.

FOR THE CHRISTIAN REGISTER

A TRUE STORY.

Mr Editor,—'In peace prepare for war' is one of the maxims which *it* is generally thought no one but a crazy enthusiast will maintain are founded on error. A bold front of defiance, it is believed, *is the only* security against aggression. Yet there are *facts* which show that a peaceable demeanor even in the face of an enemy may prevent the assault which a hostile, or as it is called a *defensive* deportment would have provoked. The following anecdote, which I find in the London Herald of Peace, is in point. *It any* persons bent on plunder or slaughter would disregard the pacific appearance of those against whom they had plotted mischief, we might presume they would be savages; yet the facts in this case teach that even *they* may be disarmed of their purpose. G.

WITHOUT ARMS, THE BEST DEFENCE: AN ANECDOTE.

New Paltz, 20 of 10 mo., 1833.

The writer was once favored to sit with that well known and much esteemed minister of the gospel, George Dilwyn, at his fire-side, in Burlington city, where he related the following:—

A little before the revolutionary war, there were a few families of Friends, who had removed from Duchess county, and settled at Easton, then in Saratoga county, and state of New York. These requested the favor of holding a religious meeting, which was granted.

The section of country proved to be one which was so much distressed by scouting parties from both the British and American armies, that the American government, unable to protect the inhabitants, issued a proclamation, directing them to leave their country; and they did generally go.

Friends requested to be permitted to exercise their own judgment, (saying, "You are clear of us, in that you have warned us,") remained at their homes, and kept up their meeting.

Robert Nisbet, who lived at that time at East Hoosack, about thirty miles distant, felt a concern to walk through the then wilderness country, and sit with Friends at their week day meeting. As they were sitting in meeting, with their door open, they discovered an Indian peeping round the door-post. When he saw Friends sitting without word or deed, he stepped forward and took a full view of all that was in the house; then he and his company, placing their arms in a corner of the room, took seats with Friends, and so remained till the meeting closed.

Zebulon Hoxie, one of the Friends present, then invited them to his house, put a cheese and what bread he had on the table, and invited them to help themselves: they did so, and went quietly and harmlessly away.

Before their departure, however, Robert Nisbet, who could speak and understand the French tongue, had a conversation with their leaders in French. He told Robert, that they surrounded the house, intending to destroy all that were in it; "but," said he, "when we saw you sitting with your door open, and without weapons of defence, we had no disposition to hurt you—we would have fought for you."

This party had human scalps with them.

The writer, when reflecting upon this extraordinary circumstance, concluded to call on Zebulon Hoxie, who said, "the occurrence had been clearly stated by our dear aged friend, George Dilwyn."—*Extracted from the Friend Literary Journal, Philadelphia,* 11 *mo.* 30, 1833.

DEWEY'S SERMONS.

These sermons were recently printed at N. York 12mo. pp. 300. We understand that a second edition is in preparation.

FOR THE CHRISTIAN REGISTER.

We desire to give a cordial welcome to this volume, and to do our utmost to recommend it. It is full of exciting thoughts, solemn and searching appeals, and the most elevating and moving views of truth and duty. It will be found a strong and persuasive aid to all who desire to cultivate the sensibility of conscience and make advancement in the Christian life, while it will afford an unusual treat to those who delight in bold and earnest eloquence. We cannot refrain from expressing our high satisfaction at its publication and our persuasion that it must be an instrument in the hands of God of great good to many souls.

We have been a good deal struck, as we have called to our recollection the publications of a similar nature which have made their appearance in this country within a few years, at observing how many of them are works of uncommon merit. It is rare that the pulpit of any country has sent forth in the same space of time a series of volumes to be compared with several which have appeared amongst us. The two volumes of Buckminster, the two of Channing, the two of Freeman, Palfrey's, Parker's, Abbott's and Thacher's, to mention no more, from a Library of pulpit eloquence of which any church might be proud, and for which we ought to be devoutly grateful. They are of very various character, and of unequal merit; but some of them are undeniably amongst the finest discourses in the world, and all afford wholesome nourishment to those who are seeking to grow in grace.

The volume of Mr Dewey differs from them all, and is a most worthy addition. It differs indeed, in its striking characteristics, from any collection of Sermons with which we are acquainted. It is perfectly unique. The whole style of discussion and of expression is peculiar and new. It imitates nobody; it is like nobody. It conforms to no conventional and artificial rules, but seems the free expression of the preacher's mind, overflowing from its own excitement and seeking only to express itself strongly. It thus compels the attention of the reader, bears him along, will not let him go. We are not sure that this manner must not be sometimes objected to, as too daring, venturesome, unusual; there are passages which may be thought to overstep the legitimate limits of the orator and trespass on the province of the poet; they partake more of the enthusiasm of lyric inspiration, than the staid habits of the pulpit allow. But there is no dullness, no tameness; the reader may not sympathize always with the rhapsody, but he is never put to sleep. He cannot help reading on, and being affected by what he reads.

There is a sort of unity of purpose in the volume, and if we mistake not it is this,—to illustrate the adaptation of Christianity to the religious nature of man, its action upon it, and man's consequent responsibility. In doing this, we are led into a consideration of some of the most interesting and solemn of all questions, which are discussed in a manner to take the strongest hold on the heart and conscience, and to awaken the deepest religious solicitude. The reasonings against worldliness, selfishness and sin, the pleadings with the natural heart in behalf of duty and God, the discriminating views of the nature of religion and religious sensibility, the warnings against delay and unfaithfulness, and the pictures of man's final responsibility,—these, and other kindred topics, make up a mass of christian teaching and exhortation, which we wish might find a way to every parlor table in the land, and yet more to every heart. They are made to do good, by stimulating mind, heart, and conscience;—may God direct them to the accomplishment of the errand for which he seems to have designed them.

E. N. T.

GAMBLING IN ARKANSAS.

When any moral reform is set about in a new settlement, we may look for the same vigor in its prosecution that we find there in other enterprises. We are told in the Arkansas Gazette that the prosecuting attorney for the Southern Circuit, G. D. Roylston Esq. has routed the "black-legged gentry" at Washington. Several of them have been prosecuted and fined, and that vigilant officer has determined to exterminate them, or force them to pursue some honest calling.

Gamblers by profession, or they who make gambling a business, are the meanest, most heartless and pestilent members of society. Their art too is an alluring one; they lead captive and ruin the unwary; and misery, moral destruction and untimely, violent death are not unfrequently the lamentable train of consequences to those who fall into their wiles.

Can there not be in all our large cities and towns, a searching operation of the laws, which shall bring into disgrace those pests of society, and drive them from the resorts of civilized men?

STEAM ENGINES.

The first application of steam in this country, as a locomotive power, was made we believe by the Hon. Nathan Read, now of Belfast Maine. So early as the year 1784, Mr. Read communicated to the American Academy of Arts and Sciences a plan or plans, illustrated by figures, for propelling boats and land carriages by means of steam power. It was examined by a committee consisting of several scientific gentlemen of that Society, and recommended to attention and favor. Mr. Read procured a patent for his invention, among the very first that were issued from the patent office, in the United States. In the year 1789 he succeeded so far in putting his theory in practice, as to propel a boat across an arm of the sea, at Danvers, where he then resided, by a steam engine. Many of the elders among the learned in this community who remember Mr. Read, as alike distinguished for urbanity and science, will be pleased to learn that he is enjoying a green old age; and remarkably physical and intellectual vigor.

SOUTHERN ROSE BUD.

The "Rose Bud," modestly so called, is about to open and expand into a flower of generous dimensions, and become a Rose, "The Southern Rose"

In the last number of this useful and entertaining little journal, we find the following notice to subscribers.

"On the 5th of Sept. will be issued No. 1 of the fourth volume of this Journal, enlarged and improved. Its quantity of matter will be doubled, and it will be printed on the finest paper. This change is proposed with the sole desire to make the offspring of a southern press equal in appearance to any other."

CHRISTIAN REGISTER AND BOSTON OBSERVER.

The readers of the Boston Observer will perceive by the number of that Journal for the present week, that the Publisher has transferred his *subscription list* to the Proprietor of this paper which will hereafter be issued under the name of the CHRISTIAN REGISTER AND BOSTON OBSERVER. The present Editor of the Register will continue to be sole Editor, and the form of the paper will also remain the same; but in addition to his editorial labors he hopes for that full cooperation of the friends of religious truth (as it is held by those who have given their encouragement to these two journals) which shall entitle the Register not only to the united patronage which the new arrangement is intended to secure, but to such an increased patronage as will place its continuance upon sure ground, and enable the Proprietor and Editor to realize a competent support in their arduous business.

In our next week's paper a particular notice will be given in relation to this subject.

NEW PUBLICATIONS.

The Biography of a Bottle. By a Friend of Temperance. Boston: Perkins, Marvin, & Co. 1835.

This little allegory is as well sustained, as similar attempts of the same kind, and of the same extent usually are, or can be expected to be. We say this, because we have somewhere seen remarks upon the "Biography," which seem rather to aim at smartness than at coming to a fair estimate of the merits of the publication. The Bottle's change of place and residence, gives opportunity to introduce the reader to a variety of persons, and to teach many valuable lessons of temperance and morals and religion, drawn from various gradations in society. The allegorical form, though we must confess it has no attractions for us, we doubt not will give it a higher interest among certain readers, particularly the Juvenile portion.

Illustrations of Political economy. No. XIX. Sowers not Reapers. A Tale. By Harriet Martineau. Boston: William D. Ticknor. 1835.

Miss Martineau protests in the Preface to this number of her series, against any attempts to make her "distrusted by any one political party, or to identify her with any other, as an author." She claims to take her "stand upon SCIENCE."

Those who have read any of the preceding numbers of these "Illustrations," will want nothing but the bare annunciation of the appearance of an additional one, to procure and to read it. It illustrates the impolicy of the English Corn Laws, and their oppressive bearing on all branches of industry. This is done in the way of familiar descriptions and dialogues, carrying us to the domestic vicissitudes of common life in her own country, and opening scenes of trials, temptation and distress among the laboring classes which call loudly upon the wisdom of legislators for investigation and for remedies.

ECCLESIASTICAL.

Ordination.—Mr James H. Sayward was ordained over the Congregational Church and Society in Mansfield, on Wednesday, 17th inst.—Introductory prayer and reading of the Scriptures by Rev. Mr Brownson of Canton.—Sermon by Rev. Dr Ware, jr. of the Theological Seminary in Harvard College, Text 1st John i. 3.—Ordaining prayer by Rev. Mr Bigelow of Taunton.—Charge by Rev. Mr Farley of Providence.—Right hand of Fellowship by Rev. Mr Briggs of Fall River.—Address to the Society by Rev. Mr Muzzy of Cambridgeport.—Concluding prayer by Rev. Mr Storer of Walpole.

Installation.—Rev. Ebenezer Poor was installed over the church and society in Berkley on Wednesday 17th. Introductory Prayer by Rev. Mr Roberts, of New Bedford; Sermon by Rev. Mr Cowles, of Danvers; Charge by Rev. Mr Holmes, of New Bedford; Right hand of Fellowship by Rev. Mr Cummings of Dighton; Address to the church and people by Rev. Mr Gould, of Fairhaven; Concluding prayer by Rev. Mr Multby, of Taunton.

Rev. David Peabody, late of Lynn, has accepted the invitation of the church in Worcester, late Rev J. C. Abbot's, and is to be installed on the 15th July Sermon by Dr Skinner, of Andover.

Installation.—Rev. Charles S. Porter, late of Gloucester, was installed over the Second Avenue Church in the city of New York, Sabbath evening, 7th inst. Sermon by Rev. Mr Adams

Installation.—Rev. Mr Cushing was installed on Wednesday 10th inst. at East Haverhill. Sermon by Rev. Mr Albro of Cambridge.

Church Commission.—The Commissioners, who were appointed to inquire into the state of the English Church, have prepared a report, in which they propose the erection of two new bishopricks; one in Manchester, and the other of Ripon. The greater part of the former is to be taken from the diocese of Chester, and the latter from the arch-diocese of York. There will however be no increase of the number of bishops, as it is farther proposed to unite the diocese of Bristol and Landaff, and those of Bangor and St Asaph. The minimum income of a bishop is to be fixed at £4500. In 1831, the net income of the Archbishop of Canterbury was £19,182; that of the Archbishop of York, 12,629; of the bishop of London 13,999; of the bishop of Winchester, 11,151; of the bishop of Ely, 11,105, and of the bishop of Durham 10,066. The smallest income was that of the bishop of Landaff, which did not exceed £924. The total net revenue of all the bishoprics was £157,731.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

Mr. WILLIAM TORREY.

Died, in Fitchburg, Mr. William Torrey, aged 24 years.

The Class of 1832 of Harvard, are called to mourn the tenth of their beloved associates. Death seems to have marked this youthful band for its victims. Again and again has it struck, and the young and the talented have fallen. We had scarcely met, and passed the friendly greeting, when the beautiful, the gifted Bradford was suddenly taken from our midst. And since, by an unexampled series of deaths, some sudden and others after a protracted illness, the destroyer has been amongst us, and the voice of mourning has not been still. Classmates, let us take warning, and be ourselves ready.

We well remember the open, friendly, and cheerful character of our deceased friend, when we were first associated. Such as he was then, he continued to be, except that his earlier merits were softened by more thoughtfulness, and a deeper religious sentiment. In the painful and trying hours of a long sickness, he was always self-possessed, patient, and even cheerful. He was ever capable of a strong admiration and love of the beautiful and noble in character and conduct. He felt the excellence of the life and religion of Jesus, was a sincere and practical Christian, and, we believe, died in the hopes of the Gospel.

We would tender to his nearer friends our sympathy. They are not without comfort in their affliction. To our friend, the change has been truly from death unto life, and, like all sincere disciples of Christ, he now in death truly enters upon life. Though there were many things to endear life to him, we cannot but feel that to him death was gain. It was a summons from the pains and temptations of earth to the joys of Heaven.

Why do we mourn departed friends?
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms.

A CLASSMATE.

INTELLIGENCE.

DOMESTIC.

Bunker Hill Monument.—From the Report of the Executive Committee of this Association, it appears that by the middle of November, about 66 feet will be added to the present height of the Monument—making the whole elevation somewhat more than one hundred feet,—so that with the same progress another year, the Monument can be carried to the entire height last contemplated, viz: 159 1-2 feet.

Rail Road to Haverhill, Exeter, Dover and Portland.—The establishment of a Rail Road through this town to Portland within a very few years we regard as reduced almost to a certainty. Vigorous operations are now in progress, on the Andover and Wilmington route, under the superintendence of one of the most skilful Engineers in the country, and the whole will be completed in the shortest time possible. And furthermore, it appears that very soon the Directors will begin to grade the route from Andover to Haverhill. And still further—a company has been formed, who will petition the New Hampshire Legislature at its present session, for a charter to construct a Rail Road from Haverhill, Mass. to dover. And without doubt, at the next session of the Legislature of Maine, a petition will be presented for a Charter to extend a Rail Road from Dover to Portland. Thus presenting a reasonable and near prospect of a rail road communication through the whole distance, between Boston and Portland, by the way of Andover, Haverhill, Exeter and Dover. This will be effected within seven years.

As a matter of encouragement to capitalists to take stock in rail roads, it is proper to mention the facts, that the stock of every rail road now in operation in the United States is above par; and that even now, at the very commencement of the work on the Andover and Wilmington route, the stock is above par! These are matters of sober fact.—*Essex Gazette.*

Fire a Church.—We learn from the Traveller, that about 12 o'clock on Wednesday night, a watchman apprised two men in a parlor passage way of the Rev. Mr Malcom's (Baptist) meeting house, on the south side, and the large building occupied by Mr Jacobs, as a boarding house, under circumstances that leave no doubt of their design to burn that church.—*Trans.*

The cars commenced their regular trips on the Boston and Lowell railroad for the accommodation of passengers on Wednesday the 24th.

Rioting.—The peace of our city was yesterday disturbed in several instances by riotous assemblages. As early as eight o'clock a fight took place in Grand street, near Crosby street, between two fellows, who stripped to the waist and commenced a pugilistic contest in which they were encouraged by several blackguards. Fortunately, Tompkins the officer was passing at the time, took the combatants into custody, and lodged them in Bridewell.

A second row occurred in Chatham near Roosevelt street, between a white and black man, in which many of the bystanders took part, and which resulted in a general battle.—The police at length interfered and apprehended several of the ringleaders But the most serious riot that took place was amongst the Irish inhabitants of the Sixth ward. It commenced early in the evening, and lots of broken heads and bloody noses was the consequence. After amusing themselves with these manly sports for upwards of an hour, the police was compelled to intrude, and at length restored tranquillity by conveying the ringleader to the watch house. Until late in the evening, large crowds were collected in Pearl and Chatham streets, but the ward constables, police officers, and watchmen were on the alert and prevented further rioting. It is high time that these disgraceful scenes should be put a stop to, and that foreigners who are protected by our laws should be compelled to respect them.

N. Y. Cou. and Enq. of Monday.

Canal Boat Burnt.—On Friday night last, the Canal Boat Toulon, Capt. Lacy, of the Troy and Erie Line, on her passage west, near Hull's landing, Manlius, took fire, and with her cargo, consisting principally of merchandize, was totally consumed. The crew and passengers escaped with their lives, some of them considerably injured. The loss is estimated at about $20,000, some of the passengers being stripped of the entire amount of their worldly effects save their clothes in which they fled from the flames. The catastrophe was unavoidable, and no blame can be attached to any person. It appears that a bottle of ether burst in her midships, and without being aware of it, some person attempted to pass into that part of the boat with a lighted candle, when in an instant the whole atmosphere in the boat flashed in a flame. From so sudden a conflagration all parties were fortunate in the means of escape.

Buffalo Whig.

Awful Tornado.—Extract of a letter, dated New Brunswick, (Saturday, A. M.) June 20.

Dear Brother:—It is my painful duty to inform you of the awful and sudden destruction of property and lives in the midst of us. But what shall we say for the kindness of the hand that has spared our lives.

At half past 5 o'clock yesterday, we were visited with a water spout and whirlwind, which carried all before it.—From Dr Pomeroy's it nearly swept Schureman street down to the river—the same in New street. Our house is not much injured.

Henry Booraem, son of Judge Booraem, was killed in George street, also Nicholas Beard's son, and a woman in Schureman street. I understand many persons are injured.

A man from Middlebush informs that there is much distress there, and in Piscatoway, few houses are left standing.

During the month of May, 3483 passengers were conveyed on the South Carolina Railroad, and 2707 bales cotton brought to Charleston. The receipts of the Company amounted to $19,465 30, exclusive of the mail contract.

Slave Trade—Caleb Miller, master of the Brig America, of New Bedford, was arrested in New-York, about ten days since, on a charge of bringing two negro children to this country from the coast of Africa; but from the mitigatory circumstances mentioned on the examination and there being no evidence against Capt. M—other than the children being in his possession, he was admitted to bail in the sum of $3,000. Subsequently, information was received at New York from one of the crew that the vessel had been engaged in [illegible] one point to another on the coast. On the receipt of this information, three of the crew remaining at N. Y. were arrested, and Marshall Waddell of N. Y. came to this district, and lodged a complaint before the Hon. Judge Davis against Capt. M. and his first officer Batide, who were at New Bedford. A warrant was granted by Judge D. to Marshall Lilley of this District; they were arrested and examined before Judge D. and committed for trial.—*Daily Atlas.*

Efforts are about to be made in Virginia to raise the sum of ten thousand dollars to be devoted to the establishment of a settlement in Africa, to be called *New Virginia.* It is to be founded under the auspices of the American Colonization Society.

The Cherokees.—We have extracted an article from the last Federal Union, which shows that Ross and his council have rejected the provisional treaty signed by Ridge and others. We have since observed by the last Augusta Courier, received yesterday, that Commissioners have been appointed to negociate with the Cherokees. We learn that some of the Cherokees object to the treaty on the ground, that no persons are appointed to distribute the money. If this is the only objection, it appears to us easily obviated.

We understand, says the Courier, that Gov Carroll, of Tennessee, and the Rev. Mr Schermerhorn, are appointed Commissioners to negociate with the Cherokees; to which commission our townsman, R. J. Meigs, has been appointed Secretary.—*Savannah Georgian.*

The London Morning Chronicle says—"Washington Irving we understand, receives from his publisher in England, six hundred pounds ($2664, 64) for each of the volumes of his Miscellanies, with the privilege of being permitted to print them at the same time in America."

British and Foreign Bible Society.—This Society held their thirty-first Anniversary meeting at Exeter Hall, May 6th. The meeting was more numerously attended than any former meeting; the great room was crowded to suffocation, and a smaller room in the lower part of the building was filled with the overflow from above stairs. Lord Bexley was in the Chair.

The business commenced with the reading of the report by the Secretary, the Rev. E. Brandam. It was of great length. It showed that the amount of receipts during the last year exceeded any preceding year, and that a correspondent increase in the distribution of Bibles had taken place. In Paris, during the last year, 62,194 Bibles had been distributed. In Switzerland, 10,266 copies, besides 27,937 copies distributed by the *colporteurs;* 14,560 copies had been bought for the French schools, and 41,000 francs had been paid for them to the Society. The report next gave an account of what had been done in Germany and the rest of the continental nations, from which it appeared that the efforts of the Society had been progressively increasing in success. Double the number of Bibles had, in the last year, been distributed in Calcutta, as compared with the year preceding; and in America the distribution was increased considerably. The gross receipts of the year amounted to £107,926, and the balance now in hand, after defraying all expenses, amounted to £23,676. Among the speakers was Bishop Mellvaine, of Ohio.

European Statistics.—The following statistical statements (taken from a French work by M. J. Schoen on the Statistics of European Civilization,) which we find in a recent number of a Paris paper, the "Moniteur du Commerce," will not be uninteresting to many of our readers:—

"In Denmark, the number of elementary public schools is 4100, of which 2646 are on the system of mutual instruction. In France, the number of *communes* or parishes, is 38,135, and that of elementary schools 35,796, they are attended by 1,372,200 children in winter, and by 687,000 in summer. About one-tenth of the whole population above twenty years of age can read, and one-twentieth can read and write. In Austria the number of pupils in elementary schools is one thirteenth of the total population; in Prussia, one seventh; in Holland, one ninth; in Belgium, one-twelfth; and in Bavaria, one-eighth. The institutions for the superior departments of education are those which are in every part of Europe, the most largely endowed. In Russia, which can only boast of 69,000 pupils in the whole of [illegible] 1,000 of these attend the universities, or the institutions for the superior branches of instruction. In Spain, the number of scholars in those Institutions was 1 in 685 on the whole population; in the Netherlands, 1 in 859; in Austria, 1 in 741; and in Prussia, 1 in 633. There are 104 Universities attended by 70,500 students in the whole of Europe.

"The public libraries in Europe contain upwards of 20 millions of books, of which there are 6,400,000 in France, 5,700,000 in Germany, and 3,000,000 in Italy. In 1805, the number of new works published annually in Europe was about 7000, but the number has since more than doubled. Germany has always been pre-eminent in this respect, and next in order is France. The number of authors in Germany is 1 in 5000 of the population, France 1 in 6000; Denmark 1 in 7000; the Netherlands, 1 in 8000; Great Britain, 1 in 10,000; and in Russia 1 in 60,000.

"At Rome, the circulation of newspapers is 1 to 51,000 of the inhabitants; at Madrid, 1 to 50,000; in Vienna, 1 to 11,338; in London 1 to 10,600; in Berlin, 1 to 4074; in Paris 1 to 3700; in Stockholm, 1 to 2600; at Leipsic, 1 to 1100. Taking whole kingdoms, it is 1 to 860,000 in Spain; 1 to 674,000 in Russia; 1 to 376,000 in Austria; 1 to 66,000 in Switzerland; 1 to 52,000 in France; 1 to 46,000 in England; 1 to 43,000 in Prussia; and 1 to 40,450 in the Netherlands.

"Three fifths of the extent, and more than one-half of the inhabitants of Europe, are subject to absolute governments. One person in 462 is employed by the State in Spain; 1 in 630 in Prussia, and about 1 in 1000 in England. One individual in 27 is engaged in a law-suit in France, and 1 in 80 in Prussia. Austria is the kingdom in which justice is administered at the least expense."

In Russia, according to the official reports received by the Synod, the number of births in the year 1833, in the 43 eparchies of the empire was, males 942,836; females 902,209; total 1,845,045. Deaths:—males 779,140; females 706,151; total 1,485,291. Excess of births 299,754. Marriages 361,225.—The above includes only the members of the Greek church.

Lady Hewley's Charity.—We have great pleasure in learning that there has been sent from Liverpool the full yearly sum formerly received in each case from the Hewley Charity, to the following places:—Congleton, Whitchurch, Ormskirk, Nantwich, Risley, Hindley, Lancaster, Chorley, Rivington, Bolton, Prescot. We also understand that it is intended to raise a sum of money in Manchester, in order to make up the deficiency created in other congregations in Lancashire and Cheshire, by the pending litigation; indeed we believe an effort would have been made before this, but that the two congregations in Cross-Street and in Mosley-Street have been most laudably engaged in raising a considerable sum—we hear it amounts to nearly £1500—for the purpose of erecting a building for a Day, an Infant and a Sunday School.

It is highly creditable to those who have subscribed that the sum for the current year has been sent to minsters who have suffered for conscience' sake; but for ourselves, we confess we shall not be satisfied if the whole loss they have incurred during the suit is not made up to them; it might be, would other congregations in Lancashire and Cheshire unite their efforts with those of Liverpool and Manchester. Nor can we allow ourselves to doubt that friends in other parts will be found to contribute towards at least abating the losses sustained by ministers in Yorkshire and the more northerly districts of the kingdom.

MARRIAGES.

In Brookline, by Rev. Dr Pierce, Mr John Gay, of Providence, R. I. to Miss Lucy, daughter of Mr Joseph White of B.

In Hingham, Mr Joseph D. Adams, of this city, to Miss Cordelia A. daughter of Abiel Wilder Esq.

In this city, by Rev. Mr Motte, Mr Henry Robbins to Miss Lydia Ann, daughter of Windsor Fay, Esq.

In Beverly, James Stevens 2d, Esq. P. M. of North Andover, to Miss Lydia, daughter of the late Capt. John Gardner.

DEATHS.

In this city, Mr Anthony Lopez, of Salem, 45

On Sunday, Miss Lydia W. Thayer, 48.

On Sunday morning, Rebecca Barron, daughter of Mr. Curtis Stearns, 16 months.

Mr Edward Muzzy, of Portland, a student at the University at Cambridge, while bathing in Charles River on Saturday 13th was drowned.

In Roxbury, on Saturday morning last, suddenly, at the residence of his daughter, Hon Martin Kinsley late of Hampden, Me. 81.

In Cambridge, 9th inst. Ebenezer Hunt, Esq. of Northampton, 60.

In Plymouth, Mr Edward Morton, 48.

In New Orleans, 3d inst. after a short illness, Mr Luther Hoar, 52, formerly of Framingham, Mass. but for the last 25 years a highly respected resident of New Orleans.

NEW SCHOOL BOOKS.

WORCESTER'S FOURTH BOOK OF LESSONS, for Reading, with Rules and Instruction stereotyped.

From the "Annals of Education."

"It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books is, to make reading a STUDY in our schools, instead of a mere exercise.

We regard the Fourth Book on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning and in the Errors and questions at the end of each chapter, as also at the end of the work, even more than the author, in his modesty, has ventured to claim."

From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent.* His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History,* containing *Ancient history,* in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

From the Annals of Education.

"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So far as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

From the Principal of the High School at Wood stock, Vermont.

"I must say, that if any work upon history, of the same extent, is deserving public approbation, for its real merits, it is the "*First, Second and Third Books of History,*" by Peter Parley."

Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street.
je 27 [up stairs.]

UNIVERSITY OF CAMBRIDGE. DIVINITY COLLEGE. Students are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar, and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the faculty, they are to produce satisfactory testimonials of character. If not Bachelors of Arts, they are further examined in Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essay, or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to be further examined in the previous studies of the class, which they propose to join.

Charges for tuition, rent and care of room and furniture, and use of class books, amount to $66 annually. Board may be had in the college commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loan by the Institution. Indigent students are aided, from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins, at the subscriber's Lecture Room in Divinity College, at half past eight o'clock, A. M., of the day before commencement.

Persons who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July. JOHN G. PALFREY.

Dean of the Faculty of Theology.
June 13, 1835. 3t.

PUBLISHED THIS DAY. The Westminster Review, No. 44, for April.

Contents. Art. 1, Lady Morgan's Princes—2. Jacquemont's Letters—3, Mothers and Daughters, Pin Money, The Young Duke, the Fair of May Fair, The Exclusives, Love and Pride, Aims and Ends, The Sketch Book of Fashion, The Disinherited—4. Dunlop's Memoirs of Spain—5, Curiosities of Literature, by D'Israeli,—6, Report on Tea Duties—7, Kearsley's Annual Tax Table—8, Observations on the Principles to be adopted in the Establishment of New Municipalities—9, Debate on the Danish Claims in the House of Commons—10, A Supplement to a Practical Treatise on the Law of Patents, by Godson—11, The Mayor of Windgap—12, Guriot's History of the English Revolution—13, Aime Martin on the Education of Women—14, A Visit to Germany and the Low Countries—15, Marquis de Sainte Croix on Emancipation in the French Colonies—16, Table Talk of S. T. Coleridge.

Terms, $2 per annum, when taken in connexion with the London Quarterly, Foreign Quarterly and Edinburgh Reviews. E. R. BROADERS,
Periodical Depot, 127 Washington st.

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

CAMBRIDGE FEMALE ACADEMY.

THE next term of this School will commence on MONDAY, July 6, under the surperintendence of Miss SARAH S. JACOBS. Suitable teachers will be employed in the various branches of female education.

With respect to the qualifications of the Principal, the following extracts of letters, will be sufficient.

From E. Bailey, Esq. Prinbipal of the Young Ladies' High School, Boston:—

"I think Miss Jacobs well qualified to teach in all the branches usually studied in the best schools for females, including Latin Classics, and several modern languages. Of her character as a *lady,* it is not necessary to speak, and her manners are such as will hardly fail to secure the respect and esteem of her pupils."

The Rev. H. J. Ripley, Professor in the Newton Theological Institution, says, "It gives me pleasure to bear testimony to the respect and love which Miss S. Jacobs secured [illegible] Female Academy in Liberty County, Georgia, during the year 1834—both by her pupils, and by their parents, and by others, who attended her examinations, in the Academy, she was highly esteemed."

The friends of Miss Jacobs would also refer to the Rev. Mr. Gannett, and S. Barrett, Esq., of Cambridgeport; to Z. Eddy, Esq. Middleboro,' Mass.; and the Rev. Messrs. D. Sharp, D. D., L. Bolles, D. D., W. Hague, H. Malcolm, of Boston, and the Rev. J. A. Warne, of Brookline.

Price of Tuition.

English Branches with plain and ornamental needlework $6 per quarter; Latin and French $7,50; Italian and Spanish with the above $10.

Extra Charges.—Music, $10 per quarter; Drawing and Painting at the charge of the teacher.

The Academy building is pleasantly situated at the head of Austin-street, and includes three apartments—two of which are for the accommodation of the young ladies—the other being appropriated to the Preparatory Department, under the direction of Miss Carter.

Board can be obtained in pleasant families at $2 per week

☞Parents desiring to send their daughters, are requested to make early application to the Principal.

Address—care of Rev. B. Jacobs, Cambridgeport, Mass. June 27

SUPPLEMENT TO SIX MONTHS IN A CONVENT.

RUSSELL, ODIORNE & CO. are stereotying, and will soon publish a volume, corresponding in size and form to that of Six Months in a Convent,

"Supplement to Six Months in a Convent," confirming the Narrative of Rebecca Theresa Reed, by Roman Catholic authors, and by the testimony of more than one hundred Witnesses, who have been personally examined or have given their statements in writing to the Committee; with further explanations by Miss Reed, of some of the facts in her "Narrative" which are denied in the Superior's "Answer;" a critical examination of the relative credibility of the "Narrative" and the "Answer," a true history of the causes that led to the Convent Riot; a vindication of our Republican and Protestant institutions against the charges of anarchy and intolerance, and an exposition of the gross deception and subversive tendency in this country, of Roman Catholic Cloister Education; by the Committee of Publication. With an Appendix of Documents, &c.

"'Tis Education forms the common mind;
Just as the twig is bent the tree's inclined."

The publication of the above work has been delayed to wait the promised "Documentary Evidence" which the Lady Superior in her answer to Miss Reed, pledged herself to produce immediately.

It is understood that the design is abandoned. Should it not have been, the Committee are desirous of meeting all the evidence that can be produced to discredit the "Narrative." They are also particularly desirous to obtain copies of the "Novices' Directory" and the general Rules of St Augustine, which were in use at the Ursuline Convent.

☞Editors who publish the above notice shall be entitled to a copy of the work. June 13.

MEMOIRS OF SULLINGS.

JUST Published and for Sale by JAMES LORING, No. 132 Washington street, The Memoirs and Remains of Frederick P Sullings, who died in Portsmouth, R. I. at the age of seventeen years. By Zalmon Tobey. Among the productions of this remarkable youth, contained in the above work is an Essay on the Blessedness of the Heavenly state, a new year's address delivered before the Portsmouth Literary society, at their request, in 1831, and an address to the young on remembering our creator. Also,

Esther; a Scripture Narrative, and a poem on Esther, by H. F. Gould. The Happy Family! Happier, by Dr Allcott. Scudder on Sabbath school Missionary Associations. Convictions not Conversion. Memoirs of Caroline S. of Fitchburg. The Prophet Jeremiah. Prophecy Fulfilled in the Destruction of Babylon. Advice to a Young Brother by a Missionary. As above,

The Union Questions. New Sabbath school books, constantly added. Polyglot Bibles, smallest size, in various bindings. May 30.

BOWEN'S PICTURE OF BOSTON,

OR The Citizen's and Stranger's Guide, to which is prefixed the annals of Boston, embellished with engravings. Second edition, enlarged and improved. A few copies of the above valuable work for sale by RUSSELL, ODIORNE & Co. 121, Washington street. june 13

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

THE FOREST SANCTUARY AND CEMETERY.

"The Church at Nashua has recently been much improved in its appearance by an ornamental terrace and neat walks. We were much pleased to observe that the grounds in the rear of it had been laid out for a cemetery on the plan of that at Mount Auburn. There is a beautiful propriety in thus connecting the resting place for the body with that consecrated temple where the soul is pointed to the 'rest that remains for the people of God.'"—*Boston Observer.*

'T was on a rise of ground, enclosed with wood,
Afar from noise the holy temple stood.
The forest-grove its shade and shelter threw
Around the church, and kept from careless view
The sacred house on which man ne'er should gaze
Without a heart of awe and love and praise.
Fit place for man, frail mortal, to repair
And pour his soul to God, in fervent prayer.
Fit place, from toil and tumult to retire
And kindle oft devotion's hallowed fire;
Fit place for sinful man to meet the Lord,
And learn the terms of pardon from his word.
And as the voice of God of old was heard
Among the trees, so may his sacred word
Here reach the ear, as at the close of day
The people to the church-yard wend their way,
Nor Adam-like shall ever hide in fear,
But cry, "Speak, Lord! thy servants hear."

Sequestered paths, how oft with solemn tread
Will mortals come to muse the silent dead,
And here select a consecrated spot,
To lay them down in peace, nor be forgot
While friends remain to view the sacred sod,
Or while the house is consecrate to God.

O happy thought, the Temple and the Grave!
Man learns in one "death's terrors grim" to brave.
And while they view the symbols of decay
Which fill the church-yard, let the spirit say,
"The worship of *thy* house is our delight,
And on thy law we ponder day and night:"
So to prepare while life and being last
To sleep in peace when all life's scenes are past.

One summer morn, a lovely pleasant day,
Throughout the place "we heard the people say
Come, let us go, up to God's holy house,
To offer prayer and praise and solemn vows."
Why on this day? 't is not the day of rest,
The holy sabbath which the Lord has blest.
Why, mortals, leave your business and your care,
And crowd with happy hearts the house of prayer?
Though not the Sabbath, 't is a holy day.
And who from such a scene would wish to stay?
For now a pastor comes in vigorous youth,
To lead this flock of Christ in holy truth;
He comes while life is flush and spirits free,
To lead men upward, Lord, to heaven and thee.

Yes, 't was a holy day. The good and wise
Turn to the scene with watching, waiting eyes,
To see fulfilled the vows which then were made,
And witness blessings for which many prayed.
O heavenly Father! *now* thy people bless,
The pastor guide, and crown him with success.

E. E.

FOR THE CHRISTIAN REGISTER.

ABOUT THE LITTLE BIRDS.

For little Boys and Girls to read.

I have just been to the Sunday school, talking with the children about birds. They seemed to like what I said so well, that I thought I would have it printed for the little boys and girls to read, who did not hear me.

I was walking along yesterday, and in a lane near a house I saw a piece of a bird's egg-shell. I asked the little boys and girls in the Sunday school how they supposed the broken egg-shell happened to be there. As I looked around on the well-behaved children, I asked one little boy if he could tell me; but he had not courage enough to speak before so many persons as were there; and he hung down his head immediately. I was sorry he did so, because I thought from his looks that he would give the correct answer. Besides, I think when a superintendant of a Sunday school asks questions of the pupils, they ought always to answer him if they possibly can. I asked another boy, and he said in a half-whisper, that he supposed some boy broke the egg. Immediately one or two others took courage and said that some mischievous boy broke it and dropped it there.

Yes, said I, I suppose that was the way it came there. Did that boy do right or wrong in breaking the egg?

Several immediately answered, He did wrong.

What did you hear this morning when you got up? said I.

We heard the birds singing, said several of the little boys and girls.

Did you hear any more birds than common? I asked them.

They said, Yes, a good many more.

Yes, said I. I never heard the air so filled with music as it was this morning. And when I awoke and heard the birds singing so sweetly I could not help thinking about the egg-shell I saw yesterday. Now if that bad boy had not broken that egg, there might have been another robin, next year, who would have sung also. He would have sung till dark for the little boy who has just been so bad as to break the egg. He might have sung in the morning for the little boy while he was sleeping sweetly in his bed, or when he got up and went out to drive the cows, or to work, or to school. And likely as not, next year he might have come with his mate and built a nest close by the little boy's window, and had it full of little robins. After a time they would have sung, and likely as not they would have had their nests close by also. For birds keep building their nests near when they are not disturbed. What a pity it was that the boy broke that egg. What do you think about that boy?

I think he was a bad boy, exclaimed several voices.

Yes, said I, and I hope you will not break any bird's eggs. I always feel badly when I see boys break bird's eggs. And I never like to see a string of egg-shells hanging over the glass, as I do sometimes in the country. It looks as if the folks were cruel.

Did you ever have a little bird in your hand? said I.

O yes, O yes, said several of the children, (among whom I noticed the modest boy, who at first was afraid, but who had now got to be as earnest as any of them) O yes, said they, a good many times I have had a little bird in my hands.

Well, said I, how beautiful the bird was! how it tried to hide its little head, it was so timid—how pretty its feathers were—how soft! And they were laid too over each other like shingles. You would not think of hurting the little bird you had in your hands, would you?

O no, said several of them.

No, said I, no good, tender-hearted boy would hurt it. He would defend it, and feel it, and do all he could to keep it away from the cat and from all harm.—And yet how many boys do not think of this. As soon as they see a beautiful bird on a tree or on the fence they shoot at it. The pretty bird they would not hurt in their hands, they still try to kill when they see it on a limb. Only think how cruel it is to kill such beautiful birds that sing so delightfully.

Did you never see a little bird, after you had fired at it, fall down and struggle and flutter its wings.

Yes, said one or two of the boys.

Now that little bird was in pain, I told them. It struggled so because it was hurt—just as you would, if a bad man should come and strike you on the back of the head with a large cane or stake. Poor little bird, how much it suffered!

Sometimes when you fire at a bird, you only wound it and it flies off. One shot goes through its leg or its breast, and it goes away in great pain, just as you would if some one should fire a shot through your leg or arm. The bird lives a few days or weeks in great agony, and dies. Now you would feel very badly to be fired at and have a ball break your arm or leg, and be in great pain all day and all night, and die in a few days or weeks. How much these poor little birds must suffer when you fire at them! Is it not cruel to shoot at them?

I want you to read over again this piece very carefully, and talk to all the little boys and girls you know, about it. If you will do this, and will not hurt any of the birds, in any way, this week, I will tell you something more about them in the next week's Register. AUGUSTINE.

BIOGRAPHICAL.

LIFE OF ROBERT MORRISON, D. D. F. R. S.

This biographical sketch comprehends an article in the Eclectic Review, occasioned by a sermon on the death of Dr Morrison by Joseph Fletcher D. D. We omit only a few lines at the beginning and the end. ED.

Robert Morrison was born at Morpeth, in Northumberland, January 5, 1782, and spent the greater part of his early life at Newcastle-upon-Tyne. His parents were connected with one of the Scotch Presbyterian churches in that town. His father was a man of exemplary devotion; of whose affecting and impressive prayers he was accustomed to speak with filial veneration. At the age of sixteen he became decidedly religious. In one of his letters to a friend, referring to his early history, he says:—

"The instruction which I received in my father's house, and from the ministers of religion in connexion with the Scotch churches, terminated in leading me to the Lord Jesus Christ for salvation and happiness. I found joy and peace in believing the truth. The hope and anticipation of heaven yielded me unspeakable delight: and *I longed to make others as happy as myself. I desired to win souls to Christ, that they might become the heirs of everlasting bliss.* Study now became my delight; and with slender means and great physical efforts, I saved hours from labor and from sleep. I made some ineffectual and discouraging applications to ministers for direction, and my aged mother wondered to what this zeal and assiduity would lead."

It is not surprising that with such views and impressions he should think of devoting himself to the Christian ministry. For this purpose he commenced, in 1801, the study of the Latin language, and afterwards applied for admission to Hoxton Academy. He entered that Institution, January 14, 1803. Adverting to his first attempts to preach, he says in the letter before referred to: 'I remember shedding in secret, tears of joy, when, with feelings of deep responsibility, I was sent for the first time to preach concerning Jesus to some poor people in St. Luke's Workhouse. The first pulpit I ever preached in, was that in their chapel.'

'In the year of Dr Morrison's entrance at Hoxton,' continues Dr. Fletcher, 'I had the honor and happiness of being admitted to that institution, and of being his daily associate in classical studies; and I refer to the circumstance, because at that period, some of the prominent features of his character were developed, not so much in his ordinary intercourse, as in the more private circle of his academic friendships. There was a deep seriousness of spirit, and unobtrusive devotion, without the slightest approach to display, that proved the reality of his communion with God. His interest in the cause of missions was manifest, rather by the impression he felt of its claims, than by his conversation. He seemed to be far less excited by the meetings and movements designed to produce impression on the public mind, than by the calm and retired contemplation of the subject; and I well recollect a conversation in which he spoke of his own personal obligations to become a missionary, in a tone of most fervent and impressive conviction. The early development of his mental character was marked by no predominant feature, except that of *intense and continued application;* and all that his future life and labors effected, may be traced, under the Divine blessing, to this untiring perseverance."

In May 1804, Mr Morrison resolved to devote himself to the Missionary work, and his intention having met with the sanction of the Directors of the London Missionary Society, he was sent to pursue his studies at Gosport, under the late Dr Bogue, with a specific view to this great object of his life. After completing his studies, he was ordained to the Missionary work at Swallow Street Chapel, on the 8th of January, 1807, and embarked for the United States of America on the last day of the same month. On the 10th of May, he left Philadelphia, and arrived at Canton on the 4th of September, 'as the *first Protestant Missionary to China.*'

'Aware of the impracticability of all attempts to introduce the gospel into the Celestial Empire by preaching, the Directors of the London Missionary Society had determined that the translation of the Scriptures into the Chinese tongue should be the first object of their efforts. The mental energy and unconquerable perseverance of their young Missionary were well adapted to the task assigned him. It was his own deliberate conviction, "that his destination to China was in answer to prayer: and his expressed desire was, that God would station him in that part of the Missionary field where the difficulties were the greatest, and, to all human appearance the most insurmountable!" From the month of August, 1805, till the end of 1806, previous to his departure, he had been constantly engaged in the study of the Chinese language. He availed himself of the assistance of a native teacher then in London, ("Yong-Sam-Tak,") and copied the Chinese manuscripts of a Harmony of the Gospels, made from an original version of some person unknown, by his Chinese instructor. He also obtained from the Royal Society the loan of a manuscript Latin Chinese Dictionary, the chief part of which he copied. These were, however, very inadequate helps; and the difficulties he met with at that period in the prosecution of his labors, would have been insuperable, but for his determined and prayerful resolution. The results of his own efforts have, since that time, inconceivably lessened those difficulties, and rendered the attainment of the language a work of comparitive facility.'

'It will belong to the future biographer of this holy man to exhibit the portraiture of his life; to trace his course from the first day of his landing on the shores of China, an unknown stranger, living in the utmost seclusion from the notice of public functionaries, submitting to great privations, adopting for a time, under what he afterwards regarded as mistaken impressions, the costume of the country, and conforming as much as possible to its customs, without involving the slightest compromise of Christian integrity, but in all his intercourse keeping one great end in view—the knowledge of that language both verbal and written, in which he should be able to make known the truths and blessings of the gospel. By persevering application he not only became one of the most accomplished scholars in Chinese literature, but rose to high official eminence; rendering essential service to his country, both in its commercial and political relations, by his accurate and profound acquaintance with the language and manners of China; and securing to himself, not only the means of honorable independence, if he had chosen to avail himself of them, but preserving unimpeached until death the consistency, efficiency, and benevolence, of the Christian missionary. Adverting to an early period of his history, Dr Milne observes,—"The patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that spontaneously seeks retirement, were best adapted for the situation of the first missionary to China." These Dr Morrison exhibited; and his acceptance of a situation in the "British Factory," was in accordance with the instructions he had received from the Directors of the Society; because it facilitated his acquisition of the language, and secured increasing means and opportunities for the accomplishment of his great work—THE TRANSLATION OF THE HOLY SCRIPTURES. In conjunction with his excellent colleague, Dr Milne, towards whom he cherished in life, and to his memory, after his lamented death, the most affectionate attachment, this was effected at different periods. The first edition of the Chinese New Testament, translated by himself, appeared in 1813; and five editions, successively revised, were printed before the year 1827. In 1819, the Old Testament in the Chinese, was finished; of which work, Dr Milne translated the last book of the Pentateuch, the Book of Job, and the historical books. On the 25th of November, 1819, it is gratefully recorded in his own account of his labors, the translation of the entire volume of divine revelation was completed.'

In 1824, after having labored for eighteen years in a foreign land, Dr Morrison visited his native country, where he was received with the most gratifying attention from all ranks and sections of the community; and he had the honor of presenting to his Sovereign, a copy of his Chinese Bible. He sailed for China in the following year; and in the embassy of Lord Amherst to Pekin in 1830, he was attached to the suite as one of the Translators. On the arrival of Lord Napier in China, as chief British superintendent, he accepted the appointment of Chinese secretary and interpreter under his Lordship; and 'it was in the discharge of those new duties, that he came to Canton, to die on the spot which had been the scene of his most important labors.' He expired on the first of August, 1834, in the 53d year of his age.

MISCELLANEOUS.

ALBINOS.

In Asia, Africa, America, and even in Europe, we occasionally meet with a very remarkable variety of complexion, which is exhibited by those persons denominated white people, or Albinos. The skin of these individuals is remarkably white; the hair, which in the European Albino is flowing, is of a soft silky texture, and likewise of a yellowish white, or cream color; their eyes appear at first of a rose color, but, on examining the pupil in the light, are discovered to be decidedly red; the iris, too, or that delicate fringe which surrounds the pupil of the eye, has a constant tremulous motion. During our stay in Otaheite (says Captain Cook,) we saw about five or six persons, whose skins were of a dead white, like the nose of a white horse, with white hair, beard, eyebrows, and eyelashes, red tender eyes, a short sight, and scurfy sins, covered with a kind of white down. Mr Bankes and Dr Solander thus describe an individual seen on the same island:—"His skin was of a dead white, without the least appearance of what is called complexion, though some parts of his body were, in a small degree, less white than others: his hair, eyebrows, and beard, were as white as his skin; his eyes appeared as if they were blood-shot and he appeared to be and short sighted." Here we may observe that nature, ever provident in her designs, has in constructing the eye, placed, on a particular coat within it, a dark coloring matter, for the purpose of absorbing those rays of light, the intensity of which would otherwise injure the nerve of vision. It is, we may add, this matter which gives the eye its peculiar color; in some instances it is black, in others brown, and according to its different shades, gives rise to blue, gray, hazel, dark, or black eyes. Furthermore, we may observe, that there is generally a sympathy between the nature of this coloring matter and the hair, whence people with light hair have often blue or greyish eyes, while those with black hair have generally dark or black eyes. The same principle is also observable in animals, among whom variety in the color of the skin and hair is accompanied by variety in the colour of the eyes; which may be observed in dogs, cats, rabits, and other variously spotted or coloured animals. Accordingly, it is the want of this colouring matter in the eye of the Albino which gives it the rose or red colour, and at the same time renders it painfully sensible to light. Hence a traveller, describing them, informs us that "they see not well in the sun, poring in the clearest day, their eyes being weak, and running with water if the sun shines toward them; so that, in the day time, they do not go abroad, unless it be a cloudy dark day. Besides they are a weak people in comparison to the other, and not very fit for hunting and other laborious exercises, nor do they delight in any such; but, notwithstanding their being thus sluggish and dull in the day time, yet when moonshiny nights come, they are all life and activity, running about in the woods, and skipping about like wild bucks, running as fast by moonlight, even in the gloom and shade of the woods, as the other Indians do by day." Another traveller says, "They have this distinguished peculiarity, that they cannot endure the light of the broad day. While the sun is up, they cannot look steadily at any object, and during all that time, they contract their eyelids so, as apparently to exclude vision. But in return, they are gifted with the faculty of seeing every object in the dark. By the Hindoos they are looked upon with horror, and their bodies, like those of persons laboring under skin diseases, are cast upon a dunghill, or left to be eaten by wild beasts." In Africa, among the black races, Albino negroes are frequently born; they are looked upon as great curiosities, and are often collected by the kings, and kept as objects of wonder and ornament. One of the kings of Ashantee is said to have collected nearly a hundred white negroes. Buffon has given a minute description of a white negress, born in the island of Dominica, of parents who were natives of Africa. She was not quite five feet high, but well proportioned. Another is described by Dr Winterbottom, who informs us, "that she had all the negro features, with woolly hair of a dirty white colour, and a skin equalling in whiteness that of a European, without any thing disagreeable in its appearance or texture. Her eyes were between a red and white hazel, and not much affected by light."

Albinos have been said to appear most frequently among dark people, and in hot countries; but they may occur among all races of men, and in every latitude of the globe. This peculiarity is not, we may add restricted to mankind, but often found among the inferior animals, especially in the horse, cow, cat, mice, rats, moles.

Pyebald or Party-Colored Black and White People.

Nature presents us with so many varieties of production, both in the vegetable and animal world, that our incredulity is often excited, merely because the related fact happens not to be in accordance with our own individual experience. This disposition to scepticism should not be encouraged; the duty which in such cases devolves upon us being simply to weigh well the evidence on which the narration has been founded. It is certain that instances have occurred of people having been born pyebald; that is, the surface of the body has been found marked by blotches distinctly defined, and not running into one another—exactly as is observed in pyebald horses, which are very common in this country. In these instances, the prevailing contrast is between black and white. Thus, in the Zoological Magazine, we read that a girl was born in Somersetshire, with the hair of her head of two remarkable distinct colors; after she had grown up, the hair on the left side was that of a jet black—that on the right side a carroty red. In Southwark, a few years ago, a person was born with the right side of the body white, and the left side black; another was born with the lower half of the body white, and the upper black. Instances have certainly occurred of negro women, who have been married to Europeans, giving birth to twins, the one completely white, the other completely black. It is impossible for any effort of human ingenuity to explain these irregularities; but certain they are not more wonderful than numerous other monstrosities that have been recorded, and still occasionally appear. —*Chambers.*

AN IRISH SERMON.

The following sketch of an amusing but judicious sermon, preached in a little chapel near Sligo, is copied from Bernard's Retrospections.

"My dear children. You know that I have been your Father, and Comforter, and Confessor, these six and twenty years next Feast of the Virgin; and you know what trouble I've had in keeping Satan from taking hould of your sowls. Ay, you may well look glum but you are mighty sure, every son of Adam amongst you, that I have worked hard enough. But will you never lave off your abominable tricks? What! you think you sin as you plase the whole week long, and come to me for absolution at the end of it! —Then I tell you what, darlings—you wont get it! Arrah now, Mr Pat Maloney, why did you cock your eye on the pulpit just then? I didn't say I meant you; but now you'll give me leave to suppose so. And you Mr Philip O'Shugnessy—you are making a great bother with your nose and throat, as if you had a big cowld; wait a bit, darling; I'll come to you presently, and mind if I don't tickle your rotten conscience to some tune!

"Does any one know Judy Bryant? Oh, to be sure, every body knows poor Judy; and yet I dare say some of you will pretend to tell me that you never heard or saw such a crachur in all your born days. Now, could'nt poor Judy hang her blanket out to dry—her ounly blanket, on her oun palings, but that the Divil must put it into the heads of certain persons, whom I have at this moment in my eye, to take a fancy to the same? Well, Murtock O'Donnel, I didn't say it was you did it, although you do look so fidgety and flustered; nor you, Barney McShane; but you remember I said I had the person in my eye, do you? And you Meggy Flanagan,—you can't sit asy in your sate either; yet who would suspect you, that have got a comfortable home, and your husband Teddy one of the best cobblers in the country?" He now deepened his voice, and threw into his manner a very impressive solemnity. "Remember what I have said, my children! Poor Judy Bryant has lost her blanket! I have the big thafe before me that stowl it; and if it's not returned to her before to-morrow morning, I'll have nothing more to do with him in this world or the next."

The terrific yell which was now sent forth by the 'children,' drove us forth from the chapel; but with the impression on our minds, that the being who could thus combine the duties of the spiritual and the civil magistrate was deserving in the highest degree of the public esteem; for, however Philosophy might cavil at the means employed, Justice was benefitted by the ends he obtained.

APPARENT DEATH, WHICH CONTINUED FOR TWENTY DAYS, BY DR SCHMID.—A young man died in the hospital at Padeborn, who could not be buried until three weeks after he had breathed, at least to all appearance his last breath. It was not till the twentieth day that the characteristic phenomena of death became manifest. The circumstances of the case were these.—This young man had been a little time before cured of a tertian ague, when he re-entered the hospital, presenting some signs which caused an apprehension of phthisis, without, however, presenting any well-marked symptoms of this disease. In other respects, no disturbance in his health. On the day he died, his eyes were suddenly opened, and for some minutes we found an irregular beating of the pulse. Several small wounds resulting from cauterizations, to which we then had recourse to rouse him, suppurated the second, third, and fourth days. On the fifth, the hands of the body were turned back; from the fifth to the ninth day there exhaled from half the body an abundant sweat, free from odour. Towards the end of the ninth day, there appeared over a considerable part of the dorsal region serous bullæ, similar to those of pemphygus. The limbs still preserved their natural suppleness, and on the eighteenth day the lips still retained their red vermilion colour. For nine days the forehead still continued furrowed with vertical wrinkles, and all this time the countenance preserved an expression never presented by the face of a dead body. The body was kept for nineteen days in a warm room: it exhaled not the least fetid odor, and there was observed on no part of its surface any cadaveric lividity. The emaciation was very considerable, a circumstance which, if it had existed, might have served to explain these different phenomena.

PALM LEAF HATS.

The braiding of these hats is an important and increasing business, which has sprung up within ten years past, and which is doubly valuable in consideration of its moral influence, inasmuch as it offers a remunerating *domestic* employment for thousands of our industrious country women. Few are aware of the extent to which the manufacture is carried on in the country towns. In Ashby, in Middlesex County, according to the Yeoman's Gazette, 50,000 hats are braided annually, for which the braiders (more than half of whom are girls and small boys,) receive between six and seven thousand dollars. This is not a high compensation for the amount of labor bestowed; but the advantage is that this labor may be bestowed at odd times, and by those who might otherwise remain unemployed. In Petersham and Barre, in Worcester County, great numbers have been made.—We have been told that a single commission house in N. York, sold hats made in that county, in one year, to the amount of ninety thousand dollars. The Southern market was for a great while the principal outlet; the sales have fluctuated considerably, and the prices have been gradually coming down. Recently large quantities were shipped to France and sold readily and with profit, at one quarter of the rate at which the English had been in the habit of selling an article not so handsome, though rather more substantial. The French Government have somewhat checked the trade, by imposing a duty of one franc (about twenty cents) on the finest kinds of these hats;—the consequence is, that the common ones are now principally sought for export.

In this county the business has been prosecuted to some extent. A dealer in this town, who commenced a few weeks since, has already a hundred and fifty braiders employed. In Shelburne and other towns we believe that a considerable number are made.

Franklin Mercury.

The following is a curious register of the names and order of the books in the Old and New Testaments, which appeared some years since in the Latter Day Luminary.

NAMES AND ORDER OF THE BOOKS OF THE OLD TESTAMENT.

The great Jehovah speaks to us,
In Genesis and Exodus,
Leviticus, and Numbers, see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand;
Samuel, and numerous kings, appear,
Whose Chronicles we wondering hear.
Ezra, and Nehemiah, now,
Ezra, the beauteous mourner, bow;
Job speaks in sighs, David in Psalms;
The Proverbs teach to scatter alms;
Ecclesiastes, then, comes on,
And the sweet Song of Solomon,
Isaiah, Jeremiah, then,
With Lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres,
Swell Joel, Amos, Obadiah's;
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
While Zephaniah, Haggai, calls,
Wrapt Zechariah builds his walls;
And Malachi, with garments rent,
Concludes the ancient Testament.

NAMES AND ORDER OF THE BOOKS OF THE OLD TESTAMENT.

Matthew, Mark, Luke and John, wrote the life of their Lord,
The Acts, what Apostles accomplish, record;
Rome, Corinth, Galatia, and Ephesus, hear,
What Phillippians, Colossians, Thessalonians revere;
Timotheus, Titus, Philemon, precede
The epistle which Hebrews most gratefully read;
James, Peter, and John, with the short letter Jude,
The rounds of divine Revelations conclude.

STEAMBOAT EXPLOSION. The National Intelligencer, adverting to the frequency and fatality of these occurrences, says very justly:—

'There is no certain remedy for these accidents but to make the owners of the boats sweat for them. A penalty of $5,000 for the death, and $1,000 for the damage of every individual, caused by the bursting of boilers, would soon put a stop to such occurrences, for they are all the result of negligence, incapacity, or culpable mismanagement."

METALLIC PENS.—It is but a short time since metallic pens were introduced into general use. But the demand for them is now astonishingly great and is every day increasing. It is computed that the quantity of steel consumed in Great Britain during the last year in the manufacture of pens amounted to one hundred and twenty tons! each ton producing 1,900,000 pens; making a total of 217,000,000.

DR WAYLAND'S MORAL SCIENCE.—Just published in one octavo volume, 460 pp. The Elements of Moral Science, designed for the use of Students. By Francis Wayland, D. D. President of Brown University, and Professor of Moral Philosophy. For sale by JAMES MUNROE & CO
May 30. Boston Bookstore, 134 Washington st.

HOME—BY MISS SEDGEWICK. The 2d Edition, stereotype of Home, being No. 3, of Scenes and Characters, Edited by Rev. Henry Ware Jr. will be for sale next week—JAMES MUNROE & CO. Boston Bookstore No. 134 Washington street. June 13.

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" " Analogy of Religion
Bean's Advice
Bowring's Matins and Vespers
Channing's Reviews and Miscellanies
Childhood of Jesus
Cummings' New Testament
" Questions on the Gospels
Dabney's Annotations on the New Testament
Dodsley's Economy of Human Life
Farr's Child's Duties and Devotions.
Gerard's Institutes of Biblical Criticism
Hildreth's Lives of the Apostles
Jenks' Reply to Beecher
Locke's Paraphrase and Notes on the Epistles
Mackenzie's Essays and Meditations
Norton's Statement of Reasons
Noyes' Job
Paley's Complete Works, 6 vols
—— Moral and Political Philosophy
—— Natural Theology, with Paxton's Illustrations
Palfrey's Sermons
Robert Robinson's Sermons
Selections from the Scriptures, for adults
" " " for children
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Scenes and Characters illustrating Christian Truth. Edited by H. Ware jr., D. D.
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" " Sequel to, by do.
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may 16

ACADEMICAL CLASS BOOKS, PUBLISHED by CARTER, HENDEE & CO., School Book publishers, Boston.

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Geography.—Field's Geography and Atlas, Goodrich's Universal Geography, Geographical Copy Book.

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Classical.—Cleaveland's First Lessons in Latin, Walker's Latin Reader, parts 1 and 2, Lempriere's Classical Dictionary, abridged.

The Academical Speaker, the Political and Moral Class Books, Lessons in Enunciation, Studies in Poetry for Female schools, Johnson's Dictionary improved by Todd, First Book of Fine and Useful Arts, Walsh's Book Keeping, Noyes's system of Penmanship, Blake's Evidences of Christianity, Parley's Animals; Lectures to Young Ladies, by Mrs A. H. L. Phelps; American Common Place Book of Prose and Poetry; Russell's Rudiments of Gesture.

☞ Teachers are invited to call and receive copies of any of the above for examination. may 2

PARKER'S SERMONS.

SERMONS by Nathan Parker, D. D. late Pastor of the South Church and Parish, Portsmouth N. H. Published by a committee of the Parish with a Memoir of the Author by Henry Ware Jr. Just received by JAMES MUNROE. & CO. Boston Bookstore. 134 Washington Street. april 11

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